تذكرة مصلح الأمت

HADRAT MAULANA SHAH WASIYULLAH SAHIB

His Life and Teachings

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHIB
ALLĀHBĀDI DĀMAT BARKĀTUHM

Translated by:
Maulānā Mahomed Mahomedy

Published by:
AL Qamar Publications & Maktaba Darul Maarif

TABLE OF CONTENTS

PUBLISHER’S NOTE

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى آله وصحبه ومن تبعهم بإحسان الى يوم الدين.

Today we are presenting these few lines which are filled with feelings of joy and happiness over the fact that we are able to present to the reader one of the most accepted and early books of my respected father [Maulānā Muhammad Qamaruz Zamān *dāmat barakātuhum*] – *Tadhkirah Muslihul Ummat* – which, through the grace and kindness of Allāh *taʿālā* has passed through the different stages of publication and is now before you. The first edition of this book had been published about twenty five years ago.

It has been some time since this book had become difficult to obtain and eventually became very rare. Sincere friends and associates constantly made requests [to have it reprinted]. Bearing this in mind, and after consulting with my beloved father, a new edition of this book was prepared after editing the first edition and making changes and alterations to it. Both volumes of this book have been combined into one. We hope it appeals to the reader.

We request your *duʿā’* for Maktabah Dār al-Maʿārif Allāhābād to be able to continue presenting its publications to you.

Muhammad ʿAbdullāh Qamaruz Zamān Qāsimī Allāhābādī

FOREWORD TO THE SECOND EDITION

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

All praise is due to Allāh *taʿālā*, both volumes of *Tadhkirah Muslihul Ummat*, were well received. A second edition has now been printed after receiving requests for it. A thorough proof reading was undertaken, some additions and subtractions were made, and appropriate changes were done. *Inshā Allāh*, this biography will prove to be even more beneficial.

My beloved Maulānā Fadl Mahmūd put in a lot of work in this regard and worked tirelessly in its arrangement and corrections. He read it several times and tried to make it as easy and as flowing as possible. This has increased the comprehensiveness and benefit of this book, and gave me additional peace of mind. May Allāh *taʿālā* reward him with the best of rewards.

After *Tadhkirah Muslihul Ummat* was printed, respected Maulānā Iʿjāz Ahmad Sāhib Aʿzamī compiled a very comprehensive biography on Hadrat Muslihul Ummat *rahimahullāh* under the title *Hayāt Muslihul Ummat*. It was published under the auspices of respected Hadrat Maulānā Qārī Muhammad Mubīn Sāhib *mudda zilluhu*. Hadrat Maulānā Sayyid Abūl Hasan ʿAlī Nadwī *rahimahullāh* had written a very valuable introduction to it. This book contains an excellent description of some of Hadrat Muslihul Ummat's teachings and unique traits. I consider it not only correct but a real honour to include this article in this introduction for the benefit of the reader. In this way, an introduction to Hadrat Muslihul Ummat *rahimahullāh* after his demise may become well known and be perfected, and his writings, booklets,

exhortations and articles may be popularized among the *ummah*. Inspiration is from Allāh *taʿālā* alone.

A Few Teachings and Peculiar Traits of Hadrat Muslihul Ummat

If we were to explain the central point of the contribution, call and rectification of Hadrat Maulānā Shāh Wasīyullāh *rahimahullāh* around which his entire propagational and reformational effort and endeavour revolves, then we could give it the title of: *Izālah-e-nifāq wa Islāh-e-akhlāq* (the removal of hypocrisy and rectification of character). I do not consider the present illness of the Muslims to be unbelief, ignorance, nor general and universal sinning. Rather, it is the following: A dichotomy between their external and internal selves, lack of conformity between beliefs and practices, a conflict between their claims and their actions, not only a dissimilarity between their acts of worship and character but a vast different between the two, preference to this world over the Hereafter, trampling over the rights of others for their paltry benefits and alleged profits, the habit of not conforming to the Sharīʿah in all departments of their life, preference to customs and superficial matters over genuine facts and rulings, and practising on them [customs] as though they were divine injunctions.

These are all subordinate parts to which, if we had to give an all-embracing term, then it is the eloquent, extensive, deep and all-encompassing word of the Qur'ān and Hadīth known as "hypocrisy". The erudite scholars

among the Tābiʿīn, the chief of whom was Hadrat Hasan Basrī *rahimahullāh*, are of the opinion that the illness of hypocrisy did not end with the era of prophet-hood. It is a weakness in the human temperament which is found in every era and place in the presence of humanity, a conflict between this world and the Hereafter, between divine teachings and psychological tendencies, and between benefits of the Hereafter and profits of this world.

It does not need the two forces of Islam and unbelief to be present on the battlefield, and for there to be a conflict between the two. Hadrat Hasan Basrī *rahimahullāh* was of the opinion that hypocrisy is fully alive even during this era of Islamic conquests, blessings, erudite scholars, ascetics and those who constantly turn to Allāh *taʿālā*.

Hakīmul Islam Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* was also of the opinion that hypocrisy is present and alive in every era, and that the presence of hypocrites was not confined to any specific time. He believed that there are two types of hypocrisy: (1) *nifāq iʿtiqādī* (doctrinal hypocrisy), (2) *nifāq-e-ʿamal wa akhlāq* (hypocrisy in actions and character). Absolute knowledge with regard to doctrinal hypocrisy after the era of prophet-hood is difficult because divine revelation has ended. However, hypocrisy in actions and character is very common.

Hadrat Maulānā also made hypocrisy in actions and character the target of his rectification and call, and considered it to be an ailment in most sections of the Muslim

community. He considered it to be the illness and general weakness of present day Muslim society, and the root of most other illnesses. He constantly struck against this illness in his assemblies, lessons and exhortations. If we were to evaluate his assemblies and exhortations without consideration to their time, place, brevity or detail, and were to search for the common factor in them, we would spontaneously say [as a poet said]:

The single most unique quality [of Allāh *taʿālā*] is collectively found in Sūrah Rahmān.

The second point which could be considered to be Hadrat Maulānā's comprehensive theme in the field of rectification, propagation and training is "rectification of character". This aspect is a unique achievement and distinguishing characteristic of his shaykh and mentor, Hakīmul Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī Sāhib *quddisa sirruhu.* Rectification of dealings and character, reformation of society and correction of customs are collectively a theme and field in which Hakīmul Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī Sāhib was an imām and *mujaddid* of this era. And in my humble opinion, from among his deputies (who are all worthy of respect) Hadrat Maulānā Shāh Wasīyullāh Sāhib Fatahpūrī *rahimahullāh* appears to be the one who shut his eyes from everything and everyone else and followed in the exact footsteps of his shaykh. Details and proofs in this regard can be seen in this very book under review – *Hayāt Muslihul Ummat* – in the chapter, "Method of training and rectification", under

the headings: "The purpose of internal rectification", "Rectification of character", and "Rectification of one's family".

Moreover, Hadrat's exhortations, statements, and the special attributes of his life situations and mannerisms was good character, good mannerism, piety and clarity in dealings and transactions.

He used to say: "I explain this Hadīth very often because there is general affliction in this illness. In today's times, there will be no benefit in confining one's self to explaining lofty spiritual conditions and high stations. Rather, the evils which are committed by all sections of the community – the masses and the elite – will have to be highlighted, and then there will be benefit in steering them towards a treatment."

He also spoke about doctrinal and practical hypocrisy. He would then point out the signs and characteristics of practical hypocrisy which were found in the lives of Muslims. For details in this regard, you may study his book, *Tahdhīr al-ʿUlamāʾ ʿan Khisāl as-Sufahāʾ* (warning the *ʿulamāʾ* against characteristics of the foolish ones).

Like his shaykh, another peculiar trait of Hadrat was to disregard the customs and displays of *tasawwuf* and efforts to expand and popularize the *silsilah* (the spiritual lineage). Instead, he remained focussed on and engrossed in the task of rectification and training. He practised fully on the Hadīth: "They do not fear the criticism of opponents".

His focus was on the internal, not the external; on the core, not the peel; on the essence, not the body. He possessed deep insight on the lives of Muslims, spiritual ailments, evils in society and, in the words of Shāh Walī Allāh *rahimahullāh*, *ghawā'il rusūm* (disastrous customs).

Those who attended his assemblies (*majālis*) were not only imbibed with the sweetness of īmān, enjoyment in worship and concern for the Hereafter. Instead, they also perceived their weaknesses and own illnesses. When they departed from his assemblies, they did not get up with only peace and tranquillity, but with a concern for rectifying their selves, perception of their shortcomings and remorse over their past lives. This is the essential benefit and fruit of remaining in the service of the reformers of the *ummah* and the assemblies of the *Ahlullāh*.

Allāh *taʿālā* did not deprive the writer of these lines of this excellent opportunity. This can be gauged from the first volume of my book, *Purāne Chirāgh*, in which I penned my impressions and observations when I presented myself before Hadrat. Several extracts of this section have been quoted in this book as well. I was not deprived of Hadrat's special affection. At that time, I felt and I still feel that this reformational sentiment and concern and worry for the treatment of moral and internal ailments had superseded all of Hadrat's sentiments, and

this was his distinguishing feature among the *mashā'ikh* (spiritual masters) of the time.[1]

Intention and Resolution

All praise is due to Allāh, we made a firm intention and resolution to print the statements and writings of Hadrat Muslihul Ummat which are scattered in different parts of the periodical *Maʿrifat-e-Haq* and *Wasīyatul ʿIrfān*. When printed, these will be arranged in a specific order over several volumes. Idārah Maʿārif Muslihul Ummat has been specifically established for this purpose. *Inshā Allāh*, the first volume will be published soon. I have delegated this task to my dear son, Maulwī Mahbūb Ahmad Nadwī. May Allāh *taʿālā* inspire him.

May Allāh *taʿālā* enable us who are affiliated to and associated with Hadrat Muslihul Ummat *rahimahullāh* to live our lives in accordance with his teachings. May He honour this insignificant effort with acceptance, and thereby make it a means of guidance and salvation, and a benefit for the *ummah*. Āmīn.

Muhammad Qamaruz Zamān
Friday, 24 Jumādā al-Ukhrā 1427 A.H.

---

[1] The writer of this entire section is Hadrat Maulānā Sayyid Abul Hasan ʿAlī al-Hasanī an-Nadwī *rahimahullāh*.

FOREWORD TO THE FIRST EDITION

نحمده ونصلي على رسوله الكريم

Muslihul Ummat Hadrat Maulānā Shāh Wasīyullāh Sāhib *quddisa sirruhu* needs no introduction. He is well known throughout the world for his knowledge, erudition and religious services. He was undoubtedly unique in the field of rectification and training, a true inheritor of the Prophets *ʿalayhimus salām* and a reminder of the *Auliyā'*.

Based on the above, the elite in the *ummah* referred to him by the title Muslihul Ummat (the reformer of the *ummah*). Just as his spiritual mentor, Hadrat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* was honoured with the title Hakīmul Ummat (the specialist physician of the *ummah*).

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَاءُ

This is the favour of Allāh which He confers on whomever He wills.

It is solely Allāh's *taʿālā* grace, affection and great favour for having made a worthless person like myself a follower in the *ummah* of the Noblest of Messengers, Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh *taʿālā* then graced me with the favour of establishing a bond of *bayʿah* (allegiance) with a true inheritor of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, viz. Hadrat Muslihul Ummat *rahimahullāh*. Allāh *taʿālā* honoured me with the ability of remaining in his company for many years, and attending his special and general assemblies. In this way, I had the distinguished opportunity of observing many of his private and public situations, and listening to his teachings and statements. After he passed away, I would constantly recall his words and convey them to

the people in my assemblies. People used to be impressed by them and found them most appealing. The thought crossed my mind that it would be difficult to encompass all his statements. However, it would be good to pen those of his teachings which I recall specifically for the rectification and training of students, or those articles which are in line with Hadrat's temperament and which I have come across in books.

I was specifically inclined to pen down such themes [i.e. concerning the rectification and training of students] because Hadrat's grandchildren [who are my children], viz. Maqbūl Ahmad, Saʿīd Ahmad, ʿAzīz Ahmad and Mahbūb Ahmad, who are studying at present will be able to read their *nānā's* (maternal grandfather's) statements and will certainly be impressed and influenced by them. *Inshā Allāh*, they will practise on them and be of benefit to them and to the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* at large. Inspiration is from Allāh *taʿālā* alone.

I think it was around 1970 when I commenced this task and began penning Hadrat's teachings and statements whenever appropriate situations arose. By the will of Allāh *taʿālā*, an entire orchard on the "etiquette of studying and teaching" was prepared and it was given the title, *Wasīyyatul Ādāb*. After compiling this book, a thought crossed my mind that I ought to include a short biography of Hadrat *rahimahullāh* at the beginning of the book. It would contain his early life, initial striving, and his latter acceptance and achievements. This would be beneficial to young and old alike. I compiled a very short article on this subject, and acting under the advice of my beloved associates, I named it, *Tadhkirah Muslihul Ummat.*

It is no easy task to introduce a multi-dimensional personality like Hadrat, and to record his academic, practical and spiritual achievements and excellences.

Especially so by an unlettered, short-sighted and unqualified person like myself.

Nevertheless, in accordance with my defective capabilities, I penned a few points under the principle:

مَا لَا يُدْرَكُ كُلُّهُ لَا يُتْرَكُ كُلُّهُ

If all cannot be achieved, all should not be abandoned.

Hopefully, Allāh *taʿālā* will make this book beneficial for my children and for others as well. This is certainly not difficult for Allāh *taʿālā*.

In writing this short biography of Hadrat Muslihul Ummat, I tried to include as many reformational and educational themes as possible so that his legacy of rectification and training may continue even after my demise, and the *ummah* may continue deriving benefit from it. I penned many of his teachings which were still fresh in my mind or were written in some article or periodical. If a mistake or error is seen in any statement, consider it to be a defect in my understanding and transcription, and not Hadrat's.

Under the chapter, Impressions and Contacts with 'Ulamā' and Mashā'ikh, I quoted many letters and writings so that Hadrat's blessed personality and the hidden aspects of his intellectual and practical excellences may come to the fore, his concealed conditions and situations may be brought into the open, and his friendship with Allāh *taʿālā* and his acceptance in His sight may be gauged. It is an absolute fact that when Allāh *taʿālā* accepts a person, He appoints someone to announce the person's acceptance throughout the world. This causes the hearts of people to submit to him, and he becomes accepted and well-known among all sections of people. The same principle applied to Hadrat Muslihul Ummat *rahimahullāh*.

In compiling this biography, I tried my utmost not to point the slightest finger at any personality, person or interaction. This was the distinguishing feature of Hadrat's assembly, his writings and his speeches. He would abstain totally from criticizing or disparaging anyone, and would emphasise this on his associates.

This biography was to be included in the beginning of the book *Wasīyyatul Ādāb*. And because I had intended to write a short biography, I thought it will not take up many pages. Despite this, the essential aspects of Hadrat's life situations and teachings could not be ignored. Consequently, when the biography was completed, it took on the size of a complete book. My sincere friends felt that it should be made into a separate biography of Hadrat Muslihul Ummat, and printed separately from *Wasīyyatul Ādāb*. So I am now printing this biography of Hadrat with a title which is in line with his own title, Muslihul Ummat. The full title of the book is *Tadhkirah Muslihul Ummat.*

As for *Wasīyyatul Ādāb*, it will be printed as a book on its own – *inshā Allāh*. May Allāh *taʿālā* enable us to print it as quickly as possible, and may it be of benefit to everyone.

Finally, I feel it necessary to mention the name of Maulānā ʿAmmār Ahmad Sāhib who helped me in recording, arranging and proof reading this biography. He has special affinity with the sciences of Hadrat Muslihul Ummat, and I am therefore confident in whatever he wrote. Maulānā Sayyid Ghiyāth ad-Dīn Sāhib is worthy of mention because he also took a part in its arrangement and correction, and bore much toiling and efforts in this regard. This made me more confident on whatever has been recorded. May Allāh *taʿālā* honour both of them with His love and recognition, and may He continue conferring them with the blessings of Hadrat. Āmīn.

Muhammad Qamaruz Zamān, *may Allāh pardon him.*
Servant of Madrasah ʿArabīyyah Bayt al-Maʿārif
Bakhshī Bāzār, Allāhābād
29 Muharram al-Harām 1403 A.H.
16 November 1982.

INTRODUCTION

Muhaddith-e-Jalīl Abul Ma'āthir Hadrat Maulānā
Habīb ar-Rahmān Sāhib Aʿzamī

The time which I spent in Khānqāh Imdādīyyah Thānabhawan were extremely joyous and blessed moments of my life. The first good fortune of presenting myself there was at the time when I was a student at Dār al-ʿUlūm Deoband. It was most probably during the Dhul Hijjah holidays of 1337 A.H. when I went there to meet Hadrat Thānwī *quddisa sirruhu*. It was my good fortune that I also acquired the honour of *bayʿah* (pledging allegiance) to him. Hadrat Maulānā Fatahpūrī Sāhib [about whom this biography is written] and Khwājah Sāhib (Majdhūb Takhallus) were people whom I had known since before, and they were present in the *khānqāh* at the time. Maulānā Fatahpūrī was instructed to sit behind Hadrat Thānwī's sitting place, to the right of a small room. While seated there, he used to pen down Hadrat's statements.

I had the opportunity of observing Maulānā Fatahpūrī for several days, meeting with him, and conversing with him in our rooms. At the entrance of the *khānqāh* was a tea shop. We had the occasion of meeting there after the *ʿasr salāh*, drinking tea and speaking to each other. I had the honour of pledging *bayʿah* to Hadrat Thānwī after *maghrib salāh* on one of the nights of my stay there. I think it was after the *ʿasr salāh* of the next day that Hadrat Maulānā Fatahpūrī said to Khwājah Sāhib:

> Khwājah Sāhib! We ought to get some sweetmeats from Maulwī Habīb ar-Rahmān Sāhib because Hadrat [Thānwī] accepted his *bayʿah* while he is still a student. Hadrat does not normally do this. It is peculiar to him.

After this short period of meeting Maulānā Fatahpūrī and being in his company, I did not get a similar opportunity for several years. After many years, Hadrat Fatahpūrī spent the month of Ramadān in the house of Maulwī Habībullāh Sāhib, who was a teacher of Persian in the Government School of Allāhābād and a *khalīfah* of Hadrat Thānwī *rahimahullāh*. Maulwī Habībullāh's house was situated in Kiyārī Taulā, Mau, and Hadrat Fatahpūrī performed the *tarāwīh salāh* for the entire month in a nearby musjid.

Hadrat Fatahpūrī had not yet started a programme of rectification at one particular place. To a large extent, it was still a time of anonymity for him. At the time, he used to conduct two lengthy assemblies daily. In addition to Maulwī Habībullāh Sāhib and myself, these assemblies were attended by Maulwī Faydul Hasan Marhūm, and occasionally by Maulwī Wasīy Ahmad Mau'ī Marhūm. I think this programme was held the following year as well. During these occasions, I had the opportunity of observing Hadrat Fatahpūrī's practices (*maʿmūlāt*) and listening to his words from very close and for many days.

Later on, Hadrat constructed a *khānqāh* in Fatahpūr, and commenced the work of rectification of the *ummah* with full determination and courage. Many of my students and those who used to visit me frequently began entering his circle, became his *murīds*, and began going to Fatahpūr regularly. Hadrat appointed Hakīm Habībullāh Marhūm and Hājī Sirājud Dīn Marhūm to bring me with them to Fatahpūr. Hadrat went to pains in levelling the road, and on my return, seated me on a cycle (rickshaw) and instructed some people to hold the cycle and walk on foot until I reach the spot where the horse carriage was waiting. I think I spent one day and night in Fatahpūr.

Then there came a time when Hadrat decided to confer special honour to Mau. He would leave Allāhābād and spend several days in Mau. I was teaching in Miftāhul ʿUlūm Mau at the time. Hadrat would occasionally stay at the house of Hājī Khalīl (whom people referred to as Bābā Khālīl). But most of the time, he would stay in the house of Fasīhullāh who was a son of Hājī ʿAbdur Rabb. Hadrat would bless people with *bayʿah* and companionship, and would also deliver talks in the Jāmiʿ Musjid.

I think it was during this time when Hadrat instructed Hājī ʿAbdur Rabb and Hājī Khalīl to bring me to Allāhābād in Hājī Sāhib's vehicle. In addition to this, Hadrat would occasionally call me to Allāhābād and sometimes to Utrā'ū. Depending on whatever time was available to me, I would remain in Hadrat's company as his guest.

I observed Hadrat's character, habits and practices, and participated fully in his assemblies and lessons. Hadrat also took me to Bhimraulī on one occasion. I had the honour of remaining with him for several days. I saw him a lot under different situations. He would instruct me to sit on the same platform on which he was seated when delivering his talk. When he used to go on leisurely rides on a rickshaw in Allāhābād and Mau, he would ask me to accompany him. I used to correspond with him, and Hadrat too would commence by writing to me or dictating letters to me. He would use me as an intermediary to subtly direct erudite scholars towards rectification of the self. He would ask me to read special texts from certain books.

In short, I closely studied Hadrat during different eras, in different places, in privacy and public, while on a journey and when at home, when travelling by train and ship, in the musjid and the madrasah, in his assemblies, and in his programmes of rectification and

training. I testify that Hadrat had a lot of pain and feeling in his heart for Islam and the Muslims.

He had the quality of being very affectionate towards friends, and polite towards enemies. He was very concerned about the rectification of the *'ulamā'* and *madāris*. He followed Hadrat Thānwī *rahimahullāh* at every step of the way, and was from among his most senior *khulafā'*. He enjoyed a distinguished position in knowledge, cognition, asceticism, abstention, *dhikr wa shughl* (remembrance of Allāh *ta'ālā* and other spiritual practices), rectification and training, emulating the Sunnah, respect for the Sharī'ah, and piety and devoutness. He surpassed many of his contemporaries in this regard.

By writing this biography, my respected Maulānā Qamaruz Zamān *sallamahullāh* has fulfilled an obligation which had been resting on my shoulders and the shoulders of 'Alī Miyā [Maulānā Abul Hasan 'Alī Nadwī] and Maulānā Manzūr Nu'mānī. May Allāh *ta'ālā* reward him with the best of rewards.

It is best that he [Maulānā Qamaruz Zamān] wrote this biography because he has been trained and tutored by Hadrat, he remained in his company by day and night, he studied under him, pledged *bay'ah* at his hands, and benefited for many years from his internal and external blessings.

He is not writing this biography as a narrator, but a witness and testimony to his life. He is relating an eye-witness account, not a story.

This is all that comes to my mind. All praise is due to Allāh *ta'ālā* in the beginning and the end.

Habīb ar-Rahmān al-A'zamī
5th Rabī' ath-Thānī 1403 A.H.

HADRAT MUSLIHUL UMMAT MAULĀNĀ SHĀH WASĪYULLĀH SĀHIB

Family and Birth

His family belonged to Muslim Rāputs. He was born in 1312 A.H./1895 in Fatahpūr Tālnarjā, district Mau. His respected father's name was Muhammad Yaʻqūb Khān who was a *hāfiz* of the Qur'ān and a respectable man in the community. His mother too was a very pious woman. May Allāh *taʻālā* be pleased with them.

Education

His initial education commenced in the *maktab* (primary *madrasah*) of his village. And the honour of memorizing the Qur'ān was under the tutelage of Hāfiz Walī Muhammad Sāhib (who was a pious man in line with his name. Walī means a close friend of Allāh *taʻālā*). On seeing the capabilities of his righteous student, Hāfiz Walī Muhammad Sāhib advised him: "Look, my son! You must go and study Arabic." With this in mind, Hadrat proceeded to Kānpūr with Maulānā Muhammad ʻUthmān Sāhib Fatahpūrī, and commenced his early studies there.

Dār al-ʻUlūm Deoband

He then proceeded to Dār al-ʻUlūm Deoband in 1328 A.H. with the same Hadrat Maulānā Muhammad ʻUthmān Sāhib, and took admission there. He completed the Daurah Hadīth (the final year of the *ʻālim* course) in 1336 A.H. and studied *Bukhārī Sharīf* under the distinguished Hadīth scholar, Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*. There were other senior *ʻulamā'* who were from among his teachers. For example, Maulānā Sayyid Asghar Husayn Sāhib Deobandī, Hadrat Maulānā Muftī ʻAzīz ar-Rahmān Sāhib

ʿUthmānī, Hadrat Maulānā Shabbīr Ahmad Sāhib ʿUthmānī, Hadrat Maulānā ʿAbd as-Samīʿ Sāhib, Hadrat Maulānā Habīb ar-Rahmān Sāhib ʿUthmānī, Hadrat ʿAllāmah Maulānā Ibrāhīm Balyāwī, Hadrat Maulānā Iʿzāz ʿAlī Sāhib and others. May Allāh *taʿālā* shower His mercy on all of them.

Student Life

He possessed good qualities like piety, purity, asceticism and contentment from an early age. He used to observe *purdah/hijāb* with non-mahram women[1] since childhood. There were times when his stomach did not accept doubtful food and he would vomit it out. He would not attend general invitations to a meal during his student days even if it meant having to remain hungry. On the other hand, he was so concerned about the welfare of others that if a student did not receive his food from the madrasah, he would share his own food with him. He was an imām of a musjid near the Deoband railway station [which was at quite a distance from the Dār al-ʿUlūm]. Because of the distance, he would only take *rotīs* (flat round bread) [and not any curry] before the *ʿasr salāh* and proceed to the musjid. On reaching there he would eat his *rotīs* with just molasses or salt.

He used to be very particular about clarity in all transactions and dealings. On one occasion, Hadrat Hāfiz Ahmad Sāhib, the principal of Dār al-ʿUlūm Deoband, sent him on an errand to Hadrat Maulānā Ashraf ʿAlī Thānwī in Thānabhawan. The principal also gave him money for transport and food. But when he went to the *khānqāh* in Thānabhawan, he obtained food [without having to pay for it]. So he gave back the money which he saved for the food on his return to Deoband.

---

[1] Women whom a person is permitted to marry.

The principal was most pleased and attested to his integrity. These noble qualities caused him to be appreciated by his teachers and respected by everyone.

Purification of the Self and Internal Training

Hadrat was fully concerned about rectification of character and purification of the self since his student days. He therefore pledged *bayʿah* to Hadrat Shaykh al-Hind Maulānā Mahmūd al-Hasan Sāhib Deobandī *rahimahullāh*, attended his assemblies and continued deriving benefit from his companionship. However, Hadrat Shaykh al-Hind *rahimahullāh* was apprehended because of his involvement in the movement for the freedom of India [from the British] and imprisoned on the island of Malta. Since rectification of the self is the essential purpose of *bayʿah*, he established a spiritual relationship with Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*, pledged *bayʿah* to him, and began frequenting the *khānqāh* of Thānabhawan.

Stay in the Khānqāh of Thānabhawan

After he completed his studies, he focussed himself on rectification and reformation, and therefore proceeded to Khānqāh Imdādīyyah Thānabhawan. Hadrat Maulānā Muftī Muhammad Shafīʿ *rahimahullāh* writes:

> Maulānā was my class mate, and we completed the Dars Nizāmī course in 1336 A.H. After completing his studies in Deoband, Maulānā proceeded directly to Thānabhawan and was successful in realizing the objectives of knowledge and practice.

Khilāfat

He had presented himself before Hadrat Hakīmul Ummat *rahimahullāh* with a genuine quest and was therefore rewarded with total attention from his erudite

mentor. He traversed the stations of *sulūk* and levels of the *t̲arīq* in a short time and was conferred with the garment of *khilāfat*. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Although he was conferred with this noble position, he remained in the *khānqāh* for quite some time. Apart from *dhikr* and other spiritual practices, he taught in the madrasah of the *khānqāh*. He would also be an occasional imām in the musjid. In addition to this, he used to record the statements (*malfūz̲āt*) of H̲ad̲rat H̲akīmul Ummat, transcribe his writings and translate books from Arabic. The introduction to an important book like *Tarbīyyatus Sālik* was written by him and very well received by H̲ad̲rat H̲akīmul Ummat *rah̲imahullāh*. The introduction which is presently found in the printed edition of *Tarbīyyatus Sālik* is the same one which was written by him.

Despite all these academic services, he always remained focussed on his essential and fundamental task of *dhikr*, spiritual practices, purification of the self and rectification of character. In fact, he would very often walk out of the *khānqāh* towards the fields and occupy himself in *dhikr* and contemplation for lengthy periods of time. He used to read this poem very regularly:

> My heart is not attached to the orchard and it recoils from the desert. Now where can we take this mad man to?

Homecoming

When the blessed time arrived for him to confer his blessings and teachings to the people of his hometown, a few years before his demise, Maulānā Ashraf ʿAlī Thānwī *rah̲imahullāh* advised him to return to his hometown and start working there so that people could derive benefit from him. Consequently, he returned to

his hometown, Fatahpūr, and commenced the task of admonishing and advising. He initiated a programme of going to the inhabitancies of his larger extended family and delivering talks there. He also went regularly to the nearby towns of Pūrah Maʿrūf, Kaupā Ganj and Mau Nath Bhanjan. He remained in Kaupā Ganj for a long period of time for the sake of *Pīrānī Sāhibah's* (Hadrat Muslihul Ummat's wife) medical treatment. He delivered many talks and held many assemblies in the course of his stay here, and the people of the town benefited tremendously.

By and large, Hadrat would speak about the evils hypocrisy. In fact, the lecture which he delivered in Dār al-ʿUlūm Mau (in which I was present) was devoted solely to an explanation of the Hadīth, "The signs of a hypocrite are three…" The signs of hypocrisy were quite common among the people, and this is why the first booklet which he wrote was on the subject of hypocrisy. He named the book *Tahdhīr al-ʿUlamā' ʿan Khisāl as-Sufahā'* (warning the *ʿulamā'* against characteristics of the foolish ones). If only we were to study this book so that we could see our own faults and make an effort to rectify ourselves. Inspiration is from Allāh *taʿālā* alone.

Teaching

Hadrat taught in several *madāris*, among which, Madrasah Ihyā' al-ʿUlūm Mubārakpūr is well-known. Hadrat Maulānā ʿAbdus Sattār Sāhib Pūrah Maʿrūfī and his brother, Maulānā ʿAbd al-Jabbār Sāhib who is the Shaykh al-Hadīth of Madrasah Shāhī Murādābād had the honour of studying under Hadrat while in Madrasah Ihyā' al-ʿUlūm Mubārakpūr. As for teaching formally in Fatahpūr Tālnarjā [his hometown], he only did this after his brother, Qārī Muhammad Mubīn Sāhib took up residence there. A few years later, I married Hadrat's daughter in Rajab 1370 A.H./June 1950. After marrying

her, I terminated my teaching in Dār al-ʿUlūm Mau, came in the service of Hadrat, and was appointed to teach the books which had been the responsibility of Qārī Muhammad Mubīn Sāhib. These books included *Hidāyatun Nahw* and others.

Maulwī Manzūr al-Wahīd, Maulwī Anwār al-Ghanī and Maulwī Nizām ad-Dīn of Kaupā Ganj, and Maulānā Muhammad Yūnus Sāhib (stationed at Majlis Daʿwatul Haq in Kaddī Gujarat, who passed away in Safar 1427 A.H.) had all studied under Hadrat. Thereafter, Maulānā Muhammad Hanīf Sāhib and some of his companions came to study Daurah Hadīth, so Hadrat taught them as well. Hadrat also taught different books to Maulwī ʿAmmār Ahmad, Maulwī ʿAbd al-ʿAlīm ʿĪsā, Maulwī Nūr al-Hudā, Maulwī Irshād Ahmad and Maulwī Anwār Ahmad.

The *ʿulamā'* who were residing in the *khānqāh* or those who had come to spend a few days there would attend Hadrat's classes. For example, Maulānā ʿAbd ar-Rahmān Sāhib Jāmī, his father Maulānā Sirāj al-Haq Sāhib Machlī Shahrī, Maulānā Qārī Habīb Ahmad Sāhib Allāhābādī, Maulānā ʿAbd al-Halīm Sāhib Jaunpūrī, Maulānā Muftī Nizām ad-Dīn Sāhib – the Muftī of Dār al-ʿUlūm Deoband, Maulānā ʿAbd al-Wahīd Sāhib Fatahpūrī, Maulānā Hakīm Bashīr Ahmad Sāhib, Maulānā ʿAbd ar-Ra'ūf Sāhib, Maulānā ʿAbd al-Qayyūm Sāhib Kaupā Ganjī, Maulānā Qārī Riyāsat ʿAlī Sāhib and others.

Teaching Methodology

Hadrat was in the habit of being concise when delivering his lessons. He was very particular about correct reading of the Arabic texts, and would encourage his students to translate the texts correctly. He used to say: "Once a student gets these two aspects correct [reading and translating the Arabic texts], his abilities will

continue improving and progressing.” Students should therefore be very particular in this regard.

When teaching *Bukhārī*, he would generally have *Fath al-Bārī* (a commentary of *Bukhārī*) with him, and *al-Kaukab ad-Durrī* when teaching *Tirmidhī Sharīf*. When teaching *Mishkāt Sharīf*, he would have its famous commentary, *Mirqāt*, in front of him.

When investigating certain issues, he would have dozens of books before him. Maulānā Hakīm Inʿām al-Haq Sāhib Mau'ī was a student of Hadrat Maulānā Shāh Muhammad Anwar Sāhib Kashmīrī *rahimahullāh*. When he observed this practice of Hadrat Muslihul Ummat, he spontaneously remarked: “This has caused me to think of the classes of Hadrat Shāh Sāhib *rahimahullāh*.”

Māshā Allāh, Hadrat had affinity with the rational sciences as well. He used to teach a few books on this subject. He gave a lot of importance to teaching *Sirājī* (a book on the laws of inheritance), and would constantly speak about the importance of this book. Apart from the normal prescribed textbooks, he taught us several other books such as *Tafsīr Kashshāf* and the introduction to *Rūh al-Maʿānī* in the field of *tafsīr*, *Tarsīʿ al-Jawāhir al-Makkīyyah, Minhāj al-ʿĀbidīn* of Imām Ghazzālī, *al-Qaul al-Jamīl* and *Khayr Kathīr* in the field of *tasawwuf*, *Tārīkh al-Khulafā'* in the field of history, and many other books.

Purification of the Self and Rectification of Character

The actual work of Hadrat Muslihul Ummat was the purification of the self and rectification of character because this was the most important and superior purpose behind the commissioning of Prophets *ʿalayhimus salām*. The true inheritors of the Prophets *ʿalayhimus salām* also devote their attention to this aspect. Since Hadrat Muslihul Ummat had the honour

of being a deputy of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he fulfilled this responsibility by repeatedly speaking about the importance and need for purification of the self. He would direct the attention of the people towards it and considered it to be *fard-e-ʿayn* (compulsory on each and every person).

He would constantly ask students to correct their intention and rectify their character. He would observe the conditions of each student and be concerned about his rectification. The development of this concern is the essence of the *tarīq* and the basis for rectification. This is how he tutored an *ʿālim*: "Maulānā! The essence of the *tarīq* is to develop a concern and perception. If this comes into a person in the true sense of the word, it is impossible for a person to still have despicable and evil attributes."

Sometimes he would address the students saying: "This is not a madrasah, it is a *khānqāh*." What he meant was that this was not merely a *dār al-ʿilm* (place of knowledge) but a *dār al-ʿamal* (place of practice and action) as well. "If you are concerned about actions from now, there will be actions in your life. If not, after you complete your studies, you will remain without any actions."

In fact, he would say: "From your very student days you must get into the habit of *dhikr* to a certain extent so that after you qualify, you will remain adherent to the *dhikr* of Allāh *taʿālā*. If the lengthy period of your student days are passed in heedlessness, you will remain heedless even after you qualify."

Since the important position of rectification and training was placed on Hadrat's shoulders, Allāh *taʿālā* bestowed him with in-depth knowledge and insight in the field of rectification. In this way, he could easily diagnose an illness and provide an appropriate treatment for it.

Thus, many people received spiritual benefits and an entire group of people benefited from his company. The *'ulamā'* testified to this and attested to the fact that he was really Muslihul Ummat (reformer of the *ummah*). All praise and thanks are due to Allāh *ta'ālā* alone.

Method of Rectification

In the initial stages, he chose a path of severity and strictness, as per the demands of the time. But towards the latter part of his life, he followed a course of softness and leniency. He used to say: "In these times, leniency is required for rectification." His practice was in line with the following couplet:

> Comfort in both the worlds lies in treating friends with affection and kindness, and enemies with politeness.

His Assembly

While he was in his hometown, he would generally hold an assembly (*majlis*) after the *zuhr salāh* – except for the month of Ramadān. Together with teaching about the Qur'ān and Sunnah, he would explain certain themes of *tasawwuf*. When providing proofs and references, he would generally quote from *Ihyā' al-'Ulūm, Risālah Qushayrīyyah, Tafhīmāt, Maktūbāt Ma'sūmīyyah, Maktūbāt Rashīdīyyah, Irshād at-Tālibīn*, and the books of Hadrat Hakīmul Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* such as *Qasd as-Sabīl, Ta'līm ad-Dīn* and others.

His assemblies in Gorukhpūr, Allāhābād and Mumbai would generally be from 8 to 9 in the morning. In these assemblies, Hadrat would deliver a formal and fully referenced lecture. In the course of his assembly, he would open certain books and display them to his addressees. The audience, especially the *'ulamā'* used to be very impressed and affected by this.

Peculiar Traits of his Assembly

His assembly used to be pure from backbiting, complaint and futile talk. He would occasionally say:

> When friends and beloveds are present here, what is the need to talk about others?

He would not speak ill of any individual or group, and would not delve into politics. In fact, he used to prohibit everyone in the *khānqāh* from speaking politics. Sometimes, people would ask him unnecessary and useless questions. He would reply by quoting the following couplet:

> We have not read the stories of Alexandra and Dārā (so do not ask us about them). You must only ask us about mercy and loyalty (Allāh's mercy and His servant's obedience to Him).

Instead of speaking out directly against *bidʿah* (innovation), he would present the Sunnah so that the opponents cannot refute it. He encouraged his associates to adopt the same way. In short, he paid particular attention to wisdom and sound admonition in his programme of rectification and training.

He would practise on the saying: Speak the truth, but say it in a soft and appealing manner.

Construction of the Khānqāh and Extension of the Musjid

When there was an increase in *t̲ālibīn* (seekers of Allāh *taʿālā*) in Fatah̲pūr Tālnarjā and there was a need for a permanent place of residence, H̲ad̲rat had a four room *khānqāh* constructed informally on the western side of the musjid. When this became insufficient, he built a double story solid structure comprising of several

rooms. These – *mashā Allāh* – began to get filled with *dhākirīn* (those engaged in the remembrance of Allāh *taʿālā*).

Then there arose a need to extend the musjid. Hadrat had the old musjid demolished, and a new, large and appealing musjid was constructed in its place in 1374 A.H. *Māshā Allāh*, both the *khānqāh* and the musjid are still present in Fatahpūr Tālnarjā. May Allāh *taʿālā* cause them to be inhabited as they ought to. Āmīn.

Establishing Madrasah Wasīyyatul ʿUlūm

Until now, the madrasah did not have any building of its own. Hadrat felt the need to construct one and, with much enthusiasm, had an engineer from Bhopal to draw out plans. The foundation was laid according to the plan. Unfortunately, in Ramadān 1375 A.H./1955 a conflict arose with regard to the election of the leader of the village. This had a direct impact on Hadrat and there was a danger that it could affect the tranquillity of his heart and concentration. Such things cannot be accommodated by the *Ahlullāh* (people of Allāh *taʿālā*). These personalities are as said in a couplet:

> The heart of a *sālik* experiences thousands of worries. If even a single straw were to get destroyed from the garden of his heart, he never tolerates it. Instead, he will give up the greatest of material treasures if he has to.

Journey to Gorukhpūr

Consequently, Hadrat left behind his house, a majestic musjid, a double story *khānqāh* and everything else, and proceeded to Gorukhpūr. He stayed over in the houses of Maulwī Nathārullāh Sāhib Marhūm (the chief of Gorukhpūr) and his brother, Maulwī Amjadullāh Sāhib Marhūm. Hadrat made arrangements for his assembly, and commenced teaching us *Bukhārī Sharīf, Tirmidhī*

Sharīf and many other books. The masses and *ʿulamā’* began attending his assembly in huge numbers. Unfortunately, Hadrat began experiencing very severe griping pains in the bowels causing many to lose hope in his survival. But by the grace and munificence of Allāh *taʿālā*, and for the benefit of the Muslim *ummah*, Allāh *taʿālā* blessed him with renewed life, and by giving him a few more years to serve the *Dīn* and humanity, conferred him with additional proximity to Him and acceptance in His sight. In this way, the people of Gorukhpūr benefited tremendously from him. All praise and thanks are due to Allāh *taʿālā* alone.

Hadrat and his family also stayed for some time in the house of Maulānā Hakīm Wasīyy Ahmad Khān Sāhib *rahimahullāh* who displayed immense love and confidence, and fulfilled the duties of hospitality and service to the full. May Allāh *taʿālā* reward him with the best of rewards.

Stay in Allāhābād

Unfortunately, during Hadrat's stay in the house of Hakīm Sāhib, he suffered from gripes again and added to it, hiccups which refused to stop no matter what medication he took. It was decided he should go to Allāhābād for treatment. Arrangements were immediately made and Hadrat departed with a few close associates. He stayed over in Hasan Manzil and some days later, his family was also brought over in the beginning of November 1957 (1377 A.H.). Hadrat then lived in the houses of his very special associates, Hājī Shafīʿullāh Sāhib Marhūm and Hājī ʿAbd al-Wahīd Sāhib Marhūm.

But the intense heat and shortage of water inconvenienced Hadrat, so he felt it would be good if he could obtain a more spacious house. In this way, his children would be more comfortable, and by having his

own house, it would be easy for *tālibīn* to come and go, to stay over, and for him to undertake their rectification and training. He mentioned this to his special confidant, Hāfiz Salāh ad-Dīn Sāhib Siddīqī who in turn advised him to purchase the house of Abul Hasan Sāhib Machlī Shahrī which was situated in Bakhshī Bāzār. Hadrat subsequently purchased the house for 25 000 rupees and shifted with his entire family. Hadrat announced in a general assembly his intention of living permanently in Allāhābād. He then commenced the work of teaching and training with full force and vigour, and set aside one section of the house as a *khānqāh*. All praise and thanks are due to Allāh *ta'ālā*.

Allāhābād is a central city and it is therefore easy for people from Lucknow, Kānpūr, Deoband, Sahāranpūr and other cities to travel to it. Consequently, many guests began arriving. The following personalities began visiting Hadrat quite often: Hadrat's teacher from Dār al-'Ulūm Deoband, Hadrat Maulānā 'Allāmah Muhammad Ibrāhīm Balyāwī Sāhib, the principal of Dār al-'Ulūm Deoband Hadrat Maulānā Qārī Muhammad Tayyib Sāhib, Hadrat Maulānā Mi'rāj al-Haq Sāhib, Maulānā Hakīm Muhammad 'Umar Sāhib, Maulānā Hakīm Muhammad Mas'ūd Ajmerī of Mumbai, Maulānā Abul Hasan 'Alī Nadwī Sāhib and Maulānā Manzūr Nu'mānī Sāhib of Lucknow, Shifā' al-Mulk Hakīm Shams ad-Dīn Sāhib and others.

In short, Hadrat's educational and reformational system in Allāhābād expanded phenomenally. Residents of the city and people from other towns and cities benefited tremendously from him. Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* writes in the first volume of his book, *Purāne Chirāgh*:

> After some time, Maulānā left Gorukhpūr and went to Allāhābād. His arrival in Allāhābād was not a mere arrival, rather it marked the

turning of their fate for the better. A city which had been a centre of *tasawwuf* and *maʿrifat* for a long time, and where its twelve circles were well-known, now became Allāhābād (literal meaning, a place where consciousness of Allāh *taʿālā* is forever present) in the true meaning of the word through the blessings of *dhikrullāh* (remembrance of Allāh *taʿālā*) and inviting towards Allāh *taʿālā*. Maulānā left Gorukhpūr in Rabīʿ al-Awwal 1377 A.H., came to Allāhābād and stayed over in Hasan Manzil for some time. Thereafter, the residential area of Raushan Bāgh (Bakhshī Bāzār) became illuminated by his presence, and a *khānqāh* and *dār at-tarbiyah* (place of training and tutoring) was established.[1]

Musjid and Madrasah Wasīyyatul ʿUlūm Allāhābād

When Hadrat moved to his house in Bakhshī Bāzār, he began frequenting the Dhāl Wālī Musjid (whose construction was not completed as yet) for his salāhs. The trustee of the musjid gladly handed over the administration of the musjid to Hadrat. Hadrat then completed its construction and also built a few rooms around it, after which he lay the foundations for Madrasah Wasīyyatul ʿUlūm. Hadrat commenced the Madrasah with his grandson, Maulwī Maqbūl Ahmad and others, appointed his brother, Qārī Muhammad Mubīn Sāhib as its principal, and this worthless servant [Hadrat Muhammad Qamaruz Zamān is referring to himself] as its head teacher. All praise is due to Allāh *taʿālā*, the Madrasah is still running under Qārī Muhammad Mubīn Sāhib in an excellent manner, and it

---

[1] Maulānā Abūl Hasan ʿAlī Nadwī *rahimahullāh*: *Purāne Chirāgh*, vol. 1, p. 169.

has gone through substantial extensions. May Allāh *taʿālā* give it more progress.

Musjid and Madrasah ʿArabīyyah Bayt al-Maʿārif Allāhābād

There was a musjid in the area which was known as Musjid Sīmragh. Hadrat would generally go there for the *zuhr* and *ʿasr salāhs* after receiving requests from his friends and devoted associates. A few *tālibīn* (seekers) who came from outside used to stay in this musjid, and Hadrat would occasionally conduct an assembly there. One may consider it to be the blessings of all this that this worthless person laid the foundations for Madrasah ʿArabīyyah Bayt al-Maʿārif on 28 Dhul Hijjah 1395 A.H./1976 through the advice and support of a few associates. *Māshā Allāh*, classes up to *Mishkāt Sharīf* are conducted here. We were very fortunate at having Hadrat Maulānā Shāh Muhammad Ahmad Sāhib *rahimahullāh* coming and staying in this madrasah for many years. This resulted in many *ʿulamā'* and *mashā'ikh* coming here. All praise is due to Allāh *taʿālā*, it continues to a certain extent to this day. May Allāh *taʿālā* enable it to continue.

The Urge and Enthusiasm to Rectify the Ummah

Hadrat was very concerned and passionate about the rectification of the *ummah*. He used to remain very hurt and concerned at seeing the corruption of the *ummah*. Hadrat wanted to send *ʿulamā'* to different places for the sake of *daʿwah*. He would constantly speak about the etiquette and prerequisites *daʿwah*. He used to say: "People from different places call me [to address them]. How many places can I go to? People should rather come here, learn how to do the work, return to their places and continue with the work. In this way, the work can be carried out in every place." Hadrat Maulānā

Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* came to Allāhābād on one occasion and presented himself in the service of Hadrat. He saw Hadrat's extreme enthusiasm and yearning, and portrays it as follows in *Purāne Chirāgh*:

> He had a trembling and restless disposition. It seemed as though he had no rest for tomorrow. The conditions of the Muslims, the corruption of their character and dealings, a dearth of integrity and sincerity in them, and open hypocrisy in them caused him to become restless and disturbed. The yearning to rectify the situation and summon people to run towards Allāh *taʿālā* had overpowered his heart, mind and veins. His condition has become as described in the following couplet:
>
> Sparks are emanating from every strand of my hair. There is a possibility of fire dripping from my veins.
>
> On seeing the Maulānā's restlessness and agitation, I spontaneously thought of Maulānā Muhammad Ilyās Sāhib *rahimahullāh*. He had the same lean appearance, the same informality in speech, the same independence when addressing someone, the same stuttering in speech like that of Hadrat Mūsā *ʿalayhis salām*, the same predominance of *daʿwah*, the same silence which is engrossed in thought, and the same quivering speech. Although there was a definite difference in them on the subject of *daʿwah*, he was the same as Hadrat Maulānā Ilyās Sāhib *rahimahullāh* in his subject of love for Allāh *taʿālā* and concern for his responsibilities. I had the opportunity of attending his morning and evening

assemblies. There was a captivating feeling, while at the same time, an absolute balance between the intellect and *sulūk*. He would occasionally hold some of his devoted attendants by their heads and shake them, and direct their attention towards an important and necessary point.[1]

The Periodical *Maʿrifat-e-Haq*

No one could doubt the beauty of the exhortations and statements (*mawāʿiz* and *malfūzāt*) of Hadrat. But these were restricted to those who were in his company and those who attended his assemblies frequently. Allāh *taʿālā* decreed their proliferation and continuity. Hadrat's *khalīfah*, Hāfiz Dr. Salāh ad-Dīn Sāhib Siddīqī sought permission from Hadrat in December 1963 and initiated a periodical by the name of *Maʿrifat-e-Haq* which was published from Allāhābād. People from far and wide now benefited from it. *Māshā Allāh*, at present, a periodical by the name of *Wasīyyatul ʿIrfān* publishes the exhortations and statements of Hadrat. Its readership is not confined to India but to other parts of the world as well, and people are deriving much benefit from it. May Allāh *taʿālā* continue its benefit.

Journey to Mumbai

Māshā Allāh, Hadrat's teaching of the Qur'ān and Sunnah, and purification of the self was being undertaken with full vigour in Allāhābād. Once while he was conducting an assembly, he suddenly had a stroke. Shifā' al-Mulk Hakīm Shams ad-Dīn Sāhib was summoned from Lucknow to treat him. The Hakīm Sāhib advised Hadrat to come to Lucknow. After staying

---

[1] Maulānā Abūl Hasan ʿAlī Nadwī *rahimahullāh*: *Purāne Chirāgh*, vol. 1, p. 170.

there for a few days, Hadrat proceeded to Mumbai. After this incident, Hadrat travelled from Allāhābād to Mumbai on several occasions. There were times when he would remain in Mumbai for several months, and a lot of work in the service of *Dīn* and *tasawwuf* was accomplished. The residents of Mumbai were apprised of the truth and came close to it. I present the testimony of Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* in this regard:

> The fate of Mumbai changed. Those who look at external matters felt that Maulānā went there for medical treatment, but in reality, it was the spiritual treatment of the residents of Mumbai which was intended. Divine will and decree had decided that a spiritual clinic be opened there. Maulānā's attachment (with whom the Mumbai residents' delight was attached) with Mumbai and its people increased, and their love and affiliation with him immediately increased and progressed by the day. All the causes and circumstances supported the view that Maulānā's arrival and stay in this largest of Indian cities (which had always been a commercial and financial centre, and which, at some time had been a forbidden place for the representatives of the *maslak* of Deoband) would not cause the slightest wave or motion on the surface of this sea of humanity. Maulānā did not have a single weapon or means which could attract and impress the people of Mumbai. In other words, oratory skills, external position and rank, external power and authority, and so on.
>
> However, the decision of divine will and decree is not subservient and bound to any of

these things. What the people saw in him was in total conflict with all logic and reason. It seemed as if an unseen power was working here, steering the hearts and souls of the people towards him. I observed the infatuation and confidence [in Maulānā] in the traders and businessmen of Mumbai who, previously, were never impressed by any Islamic call and movement. Who had many misconceptions and misunderstandings about the *ʿulamā'-e-haq*.

But now, their confidence in Maulānā increased by the day, a transformation in their lives was visibly seen, and there were obvious changes in their appearance and mannerisms. Ever since 1950, I had to go to Mumbai on several occasions. Rarely was a year in which I did not go there. But when I went after the arrival of Maulānā, I noticed a completely different situation there. People whom I never expected to see in Maulānā's assemblies were seated there respectfully like students. Whereas there were no causes of attraction there – causes which were essential for Mumbai.

When I was going to the Hijāz in 1967, I stayed over in Mumbai for a few days. One morning, I went to Kurlā – where Maulānā was staying – and reached at the exact time when he was commencing his morning class. I was given a place near Maulānā's chair. Maulānā appeared, a microphone was placed in front of him, and he began speaking something. In the midst of his talk, he asked for some books of *tafsīr* and Hadīth, read some texts and continued his speech. I

remained attached to the leg of the chair. I was already accustomed to Maulānā's tone and manner of speech, but I could not understand a considerable amount of what he said. Yet I saw a deep effect on the faces and eyes of those who were present. Like many occasions before, I realized that for a person to have an effect on his audience, oratory and words are not necessary. [As a saying goes]:

A true sage of Allāh has turned over the world completely.

After all, many powerful and eloquent orators deliver speeches and lectures, but they neither have any effect on the hearts nor do they bring about any change in the lives. As Jigar [a poet] said:

"There is no joy of love in the eyes, and no light of conviction on the face."

Had Allāh *taʿālā* willed, and had Maulānā travelled to Mumbai for a few more years, the city, to a large extent, would have developed an Islamic awakening, reformed its ways, had an enthusiasm for emulating the Sunnah, and hundreds and thousands of lives would have changed for the better. But none can fathom Allāh's *taʿālā* wisdom and divine mysteries. This chain of goodness and blessings suddenly came to an end in November 1967 (Shaʿbān 1387). Not only Mumbai, but the whole of India and the Islamic world at large was orphaned from this blessed existence who had refreshed our memories about the *mashā'ikh* and reformers of the past. This personality proved that sincerity, pain and concern can wield their

authority and influence in the most unpleasant situations and in the most materialistic eras and places.[1]

Devotional Practices

You have already read that Hadrat was engaged by day and night in rectification, training, teaching and tutoring. Despite this, he was never neglectful about his *maʿmūlāt*. He would certainly read one *manzil*[2] of the Qur'ān daily from memory. There were times when he used to say to us: "I have already read tomorrow's quota today." If there was any shortfall in his quota for whatever reason, he would be very restless, and display grief and sorrow.

His recitation of the Qur'ān was almost always from memory. He would be busy reading the Qur'ān while walking about, in the midst of some conversation, etc. After the *fajr salāh*, he would go for a leisurely ride on a rickshaw with Hāfiz Dr. Salāh ad-Dīn Sāhib Siddīqī. During this time, he would read the Qur'ān, relate certain reformational and religious matters, and private matters to Doctor Sāhib. The latter would record them, and was even in the practice of reading them out to Hadrat. *Māshā Allāh*, all these are still preserved by Doctor Sāhib.

It was his general practice to complete one *manzil* daily. But in Ramadān this would increase and he would complete the entire Qur'ān daily. In fact, some people related that he used to read even more than that. This would not be surprising from a blessed personality like

[1] Maulānā Abūl Hasan ʿAlī Nadwī *rahimahullāh*: *Purāne Chirāgh*, vol. 1, p. 177.

[2] The Qur'ān is divided into seven *manzils* to enable a person to complete one full recitation weekly.

Hadrat. He was very particular about the *tahajjud, awwābīn* and *ishrāq salāhs*.

He would read one *manzil* of *Munājāt-e-Maqbūl* daily without fail. He was also in the habit of reading the *Shajarah* and *Hizbul Bahr* [both of which are included in the *Munājāt-e-Maqbūl*]. We do not know for sure the extent of his *dhikr,* but it is estimated that he was in the practice of repeating the name of Allāh *ta'ālā* 24 000 times daily. As for *dhikr* from the heart, this would continue all the time. He had also perfected the *pās anfās* (remembering Allāh *ta'ālā* at every inhalation and exhalation). He would constantly speak about the merits of *dhikr* with the heart together with verbal *dhikr*. He would say at times: "For how long are you people going to confine yourselves to verbal *dhikr*? When are you going to reach *dhikr* with the heart?" He wrote a very beneficial booklet titled *Madmūn Dhikr* on this subject.

Replies to Letters

He would write replies to the letters of *tālibīn* on a daily basis. Despite his many occupations, he would write them with absolute calm and in very clear words. *Māshā Allāh*, his writing was very clear and legible. There was not the slightest difficulty in reading it. In fact, he would emphasise on those who did not write neatly to write neatly and clearly. He always used a reed pen, and this remained his practice to the end. There were times when he was inconvenienced when the pen got damaged. But he would put it right and continue writing. As far as possible, he would not touch any other type of pen.

His replies used to be very concise but comprehensive. Many letters and their replies have been published in *Ma'rifat-e-Haq* and *Wasīyyatul 'Irfān*. Refer to these publications. Letters that were lengthy or contained rulings and injunctions would be given to Maulānā 'Abd ar-Rahmān Sāhib Jāmī or to myself. Hadrat would tell

us the major portion of the reply. After writing it completely, we would show it to him, and it would then be posted. Several years before he passed away, he began giving most of the letters to his brother Qārī Muhammad Mubīn Sāhib who would write the replies, show or read them to Hadrat, and then posted.

To his very end, Hadrat was in the habit of writing replies as quickly as possible. In this way, rectification and training of the *tālibīn* who were far away was achieved very easily. In short, his system of advising and guiding through correspondence continued all the time. All praise and thanks are due to Allāh *taʿālā*.

Method of Bayʿah

As was the approach of his shaykh, Hadrat Hakīmul Ummat *rahimahullāh*, Hadrat considered rectification to be essential, not *bayʿah*. The essential objective was for the *tālib* to get engrossed in the task [of rectification]. This is why, initially, Hadrat did not hasten in accepting *bayʿah* from anyone. People who frequented Hadrat for several years would not request *bayʿah* for the same reason. They felt rectification to be sufficient irrespective of whether *bayʿah* was accepted or not.

Yes, after his arrival in Allāhābād when there was an increase in people referring to him, he became a bit lenient in this regard. Consequently, many people became his *murīds* (aspirants). This continued in Mumbai as well. Although he became lenient in accepting *bayʿah*, he was never lenient in their rectification and training. Instead, he would teach and train them directly or indirectly. After pledging *bayʿah*, he would emphasise on all to adopt good deeds, rectify their character and follow the Sunnah. He would instruct them to inform him of their conditions through correspondence. He wrote a booklet titled *Wasīyyatus Sālikīn* in this regard. It contains many essential

guidelines whose study is essential and beneficial. I am quoting the initial part of it so that you can gauge Hadrat's approach and temperament:

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم، اما بعد!

> I, after having obtained permission from our elders, accept *bayʿah* when *tālibīn* request it from me. You people should therefore know that I accept *bayʿah* in the four *silsilahs* (spiritual chains), viz. Chishtīyyah, Naqshbandīyyah, Qādirīyyah and Sahrawardīyyah. All these personalities were *Auliyā* of Allāh *taʿālā* who were on the truth, and were also senior *ʿulamā'*. One of their peculiar traits is the combination of the Sharīʿah and the Tarīqah. They remained firm and steadfast on following the Sunnah and practising on the Sharīʿah.
>
> Bearing in mind the conditions today, I consider it essential to explain the peculiar traits of these elders, to acquire the internal spiritual affiliation with Rasūlullāh *sallallāhu ʿalayhi wa sallam* through them, and to make love and confidence in them an amulet for our lives. This is because they are the accepted servants of Allāh *taʿālā*. They are accepted because they obliterated their selves in following the Sunnah. Since we love them, we ought to love all their statements, actions and conditions. The most glaring condition of these people and their most distinguishing hallmark was holding on firmly to the Sunnah and following the Sharīʿah.

I therefore advise specifically those who pledged *bayʿah* to me and also those who come here frequently to hold on firmly to the ways of these *mashā'ikh*. They must have before them the ways of these personalities when following the Sunnah and when doing other deeds. They must emulate the conditions and statements of all righteous people in general, and of the *mashā'ikh* of these four *silsilahs* in particular so that they acquire genuine knowledge, and they continue acquiring blessings through all them.

It is the practice of our *mashā'ikh* to present a *shajarah* (spiritual family tree) to their *murīds*. Those who have associated themselves with me and have love for me should consider this *wasīyyah* (bequest and advice) of mine to be in place of a *shajarah*. They must read it occasionally so that their confidence and love for the *mashā'ikh* may be refreshed, and it may be a means of drawing blessings through it.

Those who pledge *bayʿah* to me and enter the *silsilah* feel I should present them with some course of action or time table on what to do so that they may act accordingly in the future. They must understand that this Sharīʿah is sufficient as a course of action for us. It is the Sharīʿah which Allāh *taʿālā* sent to the world through Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It was essential for us to follow it before pledging *bayʿah*, and even more after pledging *bayʿah*. In fact, the purpose of *bayʿah* is to mould ourselves in accordance with the Sharīʿah. Following the

Sharīʿah is compulsory on every Muslim. But the purpose of *bayʿah* is to create even more importance for it. This *bayʿah* is proven from the Sunnah. Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh* has provided a very scholarly explanation on this subject in his book *al-Qaul al-Jamīl.*

Hadrat was very independent until the very end with regard to *bayʿah*. He used to go to a famous town for a few days a month for the sake of delivering a talk and inviting towards Allāh *taʿālā*. But then he suddenly stopped going there. He used to say to us: "The people of that town assumed that I was frequenting them with a view to getting them to become my *murīds*. This is why I stopped going there."

On one occasion he said with real astonishment: "There are two of our own people whose followers encourage others to pledge *bayʿah* to their respective shaykhs. This is nothing but worldliness. I feel that if a shaykh who is actually a *matlūb* (the one who is sought) becomes a *tālib* (a seeker, one who hankers after people and this world), then there will be no blessings."

I remember Hadrat sending a Maulānā to a certain district of the city to deliver a talk there. When he returned, Hadrat asked him: "What did you speak about?" He replied: "I spoke about the need for the companionship of pious people." Hadrat said: "Did you not have anything else to speak about? Is this all you could speak about? The people there will think that I sent you to them so that you may direct them towards me. You should rather speak about basic things like salāh, zakāh, and so on. This is the real need at present."

Any way, Hadrat had a balanced approach in this regard. He would accept *bayʿah* and also encourage

remaining in the company of the pious. He wrote a book on the subject titled, *Fawā'id as-Suhbah* (the benefits of pious companionship). However, he would abstain from saying anything which had the slightest hint of encouraging anyone towards himself. May Allāh *taʿālā* enable us to understand the ways of Hadrat. Āmīn.

People's Attraction Towards Him

The masses and scholars were inclined and attracted towards Hadrat from the very beginning. But towards the end, inclination towards him increased significantly. People of all classes would frequent him to benefit from him. Western educated people benefited tremendously from his assemblies. We do not even know the large number of people who repented and followed the straight path. His companionship was so blessed and effective, that no one would leave without being impressed by him.

Hadrat had set right his bond with Allāh *taʿālā* and was sincere in his knowledge and practice. This is why, let alone the masses, even the *ʿulamā'* and *mashā'ikh* would come to benefit from him and obtain blessings from his company. When practising *ʿulamā'* who have the scale of the Sharīʿah before them and who bear the sciences of the Qur'ān and Sunnah accept a particular person, it is a clear proof of the person's friendship and acceptance in the sight of Allāh *taʿālā*.

Most of the *ʿulamā'* of the time had a deferential relationship with him. Hadrat ʿAllāmah Maulānā Muhammad Ibrāhīm Balyāwī Sāhib *rahimahullāh*, the Shaykh al-Hadīth of Dār al-ʿUlūm Deoband is most worthy of mention here. Although he was Hadrat's teacher, he had a very dutiful and sincere bond with him. Despite his old age and at a time when he had stopped travelling, he undertook the long journey from Deoband to Allāhābād. Because it was a journey solely

for Allāh’s pleasure and based on absolute sincerity and devotion, Hadrat valued and appreciated it tremendously. Within a few days, Hadrat conferred him with *ijāzah* and *khilāfah* in all four spiritual lineages.

Other luminaries from Dār al-‘Ulūm Deoband also established a bond with him and became his *murīds*. They include the following: Maulānā Irshād Ahmad who was the *muballigh* of Dār al-‘Ulūm, Maulānā Mi‘rāj al-Haq Sāhib, Maulānā Sharīf al-Hasan Sāhib who was the Shaykh al-Hadīth and Maulānā Hakīm Muhammad ‘Umar Sāhib. Apart from them, many other *‘ulamā’* of the different *madāris* and *makātib* of India and Pakistan pledged *bay‘ah* to him. As for confidence in him, I think that the majority of the *‘ulamā’-e-haq* acknowledged his greatness and piety. This is the favour of Allāh *ta‘ālā* which He bestows on whomever He wills.

Method of Training and Tutoring

Since Hadrat was seated in the position of instruction and guidance, he used to be very concerned about the education and training of those who came to him. He used to say: “Brother! Those who come here frequently are more eligible for special attention, they have to be tutored correctly, they must be taught the principles of the *tarīq* and directed towards practising. We are responsible for them and we will be questioned about them.”

He used to say: “Now the situation is such that if a person were to go to someone for rectification and establishes a bond with him, he is neglected and the shaykh makes the assumption that the person will certainly be rectified. But this is not how it works. Correct rectification needs attentiveness and supervision. If not, the person will leave in the same condition as when he arrived. In other words, he is not rectified and does not progress in the least. In fact, there

are times when such people become worse. We seek refuge in Allāh *taʿālā*.”

This is why Hadrat used to conduct several assemblies. He had one special assembly where special people used to attend. Then he had a general assembly where he used to sit on a wooden platform and deliver a lecture for one to one and half hours. When he was in Mumbai, he would speak over a loudspeaker because of the large number of people.

In these general assemblies, he would very often address the audience and ask: “With what intention have you people come to this assembly? If you have come for rectification, you may join. If not, why are you wasting your time? You may remain in your homes, there is no need for you to come here.” He used to add: “This is not a shop or restaurant where you sit and pass your time. It is not correct to do this and there is no benefit in it.” Since Hadrat’s objective was rectification and not to increase his following, he would make such statements frequently. In this way, the seeker and non-seeker, sincere and insincere will be distinguished.

This is why only the genuine seekers would generally attend his assemblies. Consequently, a group of sincere and devoted people was prepared in every place. People who, even now, are concerned about piety and purity; and want to continue living their lives in this way.

In his assemblies, Hadrat would place the Qur’ān, Hadīth books and books of the pious elders before him, and then explain and expound in an eloquent manner which would benefit every class of people. He was a master in understanding the psychologies of people and was also aware of current situations and conditions. He would therefore lecture according to the situation and place. He would also remove objections and answer questions as he went along. Consequently, when people

got up to leave, they would be quite satisfied and convinced. Each person would feel that he received an effective prescription for his ailments. His explanations would remove the doubts and misgivings of his addressees, they would be filled with the light of īmān, and peace and tranquillity of the heart.

The fact of the matter is that Hadrat did not merely speak with his tongue. Instead, the condition of his heart also participated in his speech. This is why it had an effect on his audience.

> A shaykh possessing spiritual light shows the path to Allāh. The words are accompanied by light of the heart.

The following saying is well known:

> When something emanates from the heart it has an effect on the heart.

One particular feature of his assemblies – whether the special or general assemblies – is that he would not criticize or disparage any particular group. In fact, he would not even make subtle references to anyone. Consequently, people belonging to every type of group were impressed by him, would intermingle with him without reservation, and attend his assemblies. Eventually, Hadrat's attention and excellent conduct would certainly enamour outsiders, they would embrace his teachings and be compelled into thinking along the straight and correct path. Many were rectified and reformed in this way, and this was a method which was peculiar to him.

He used to say: "Present the correct *Dīn* without criticizing and speaking ill of other groups. *Inshā Allāh*, there will be benefit in this." In this regard, he used to quote a text of Hujjatul Islam Imām Ghazzālī *rahimahullāh* from *Muwāfaqāt*. I am quoting its

translation from *Tarjumān as-Sunnah* of Maulānā Badr ʿĀlam Sāhib Muhājir Madanī *rahimahullāh.*

A Useful Word of Advice From Imām Ghazzālī

> Sometimes, the actual cause of the deviation of the masses was the fanaticism of the *ahl-e-haq* (those on the true path). In their defence of the truth, they looked down on the deviated ones with scorn and derision. Consequently, the ignoramuses displayed even more severity in their ignorance and obstinacy merely to spite them. Gradually, this temporary stubbornness became their continuous beliefs even with regard to discussions on the eternity and non-eternity of the Qur'ān. Some of these deviant groups became so extremist that they began considering the sound which emanates from the throat of a person to be since eternity. If these conflicts and debates had not taken place, these meaningless words which later took on the form of beliefs would probably not have been uttered even by a madman.[1]

In short, Hadrat would continually encourage the people towards unity and harmony, and would explain the need for it in different ways.

He would say: "The source of all the *ʿulamā', mashā'ikh* and Sufis is one, and they all want to collectively bring the entire *ummah* to that one source. That source is the source of *tauhīd* and *risālat* (belief in the Oneness of Allāh *taʿālā* and the messenger-ship of Rasūlullāh *sallallāhu ʿalayhi wa sallam*). Partisanship is a total contradiction of it. This is why our elders included all

---

[1] *Tarjumān as-Sunnah*, vol. 1, p. 69.

four *salāsil* (plural of *silsilah* – spiritual lineage) when accepting *bayʿah*.”

H̲ad̲rat himself would induct a person in the Chishtīyyah, Naqshbandīyyah, Qādirīyyah and Sahrawardīyyah orders. The wisdom behind this was to display the unity among the four and to include the blessings and bestowals of all the *mashā’ikh*.

Only very special people would attend H̲ad̲rat’s special assemblies in which he would speak about *dhikr, fikr* and issues concerning *tas̲awwuf*. In fact, he would even teach some books on the subject of *tas̲awwuf*. He used to keep a vigilant eye on his special associates and would not give the slightest concession in matters related to their rectification and training. If he diagnosed a particular ailment in a person, he would mention it. Sometimes he would express it with his blessed tongue, and reprimand and scold the person. At other times, he conveyed it to the person via one of his close associates.

If he suspected that any person was hurt or offended by his reprimand and scolding, he would say: “Brother! Do not bother about it in the least. I was harsh for your own good. But if you are hurt or offended, pardon me.” Sometimes H̲ad̲rat would call for the person and speak in affectionate and loving terms with him, or give him something to eat. This would cause the person to be overjoyed. There was no question of being offended or hurt after that. Instead, it was a manifestation of:

> I am taking just half a life and giving a hundred lives in return.

A Few Unique and Excellent Traits

What can an internally depraved person like myself write about H̲ad̲rat’s unique and excellent traits!? In order to fully understand them, a person has to be embellished with those lofty stations and high

conditions himself, have total affinity with them and a genuine taste and sentiment for them. Only then can a person speak or write about them, and enlighten the *ummah* with them. More than a powerful pen, this needs light in the heart. Therefore, exposing Hadrat's real greatness cannot be done by all and sundry. Unqualified and evil people like us cannot convey his unique traits and internal spiritual conditions. It is only Allāh *taʿālā* who, through His grace and kindness, can appoint a pious and righteous person who is adept in this path to write a complete history of Hadrat's life, and clarify and expose his lofty stations and high conditions. If not, the person will be a manifestation of the couplet:

سَارَتْ مَشْرِقَةً وَسِرْتُ مَغْرِبًا – شَتَّانَ بَيْنَ مَشْرِقٍ وَمَغْرِبِ

She [my beloved] travelled to the East and I to the West. Obviously, there is a vast distance between the two.

Therefore, I had no courage whatsoever to write on this subject. However, it will not be good if I did not present at least what I saw with my eyes and heard with my ears.

مَا لَا يُدْرَكُ كُلُّهُ لَا يُتْرَكُ كُلُّهُ

If all cannot be achieved, all should not be abandoned.

A seeker may well benefit from what I have to say. And if he were to make sincere *duʿā'* for me, I would have succeeded. Inspiration is from Allāh *taʿālā* alone.

Performing the Fard Salāh

Hadrat used to perform the five *fard salāhs* in the musjid with congregation. When he had a stroke and could not walk, he would go to the musjid on a rickshaw. He used to say: "The closeness to Allāh *taʿālā* which can be achieved through the *fard salāhs* cannot

be achieved through the optional (*nafl*) ones.” He used to quote this Hadīth Qudsī very often:

مَا تَقَرَّبَ الْمُتَقَرِّبُوْنَ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِمِ

Those who want to get close to Me cannot do so with anything more beloved to Me than what I made compulsory on them.

This Hadīth Qudsī is a clear text proving additional proximity to Allāh *taʿālā* through compulsory actions. Despite this, our condition is such that our self (*nafs*) and Satan have reduced the value and greatness of the *farā'id* (plural of *fard*) from our hearts. This is why we do not consider the fulfilment of the *farā'id* as marks of piety and close friendship with Allāh *taʿālā*. This is certainly deviation and misguidance. When a person does not even believe in the *farā'id* as signs of close proximity with Allāh *taʿālā*, Allāh *taʿālā* deprives him of their blessings and bestowals. For example, it is an accepted fact that a person can only benefit from the blessings and spirituality of the pious elders if he believes in them as being such. If not, he will not benefit from them in the least. The same applies to the compulsory duties.

Then there is another group of ignorant people who cast aside the compulsory duties but are very particular about carrying out the optional ones. Our elders spoke out against this very vociferously. Hadrat Maulānā Muhammad Ismāʿīl Shahīd *rahimahullāh* writes:

> One of the signs of an unaccepted *sālik* is that he does not even accord one percent importance to the performance of the *fard salāhs* compared to the *awrād wa wazā'if* (different forms of *dhikr*) prescribed by the *mashā'ikh*. In fact, no sooner Satan takes control of such people, they consider an

> important duty like a *fard salāh* to be a forced labour imposed by the government. The time which they spend to perform *wudū'* and salāh is – Allāh *taʿālā* forbid – considered to be wasted time; not something which would of use to them.[1]

The following is stated in *Mirqāt* the commentary of *Mishkāt*:

> Undoubtedly, a person who performs the compulsory duties in a perfect manner but does not perform the optional ones is far better than the one who gives importance to the optional ones but abandons the compulsory duties. Most people are suffering from this ailment. This is why an *ʿārif* (one who has genuinely recognized Allāh *taʿālā*) said: "People are deprived of reaching Allāh *taʿālā* (*wusūl*) because they disregard the principles (*usūl*)."[2]

Hadrat used to speak very often about this subject. He wrote a detailed article on it which is printed in *Maʿrifat-e-Haq*, issue no. 2, 1964. Refer to it and you will learn a lot.

This is why Hadrat used to give a lot of importance to the compulsory duties. Despite the pain and discomfort, he would try his utmost to perform salāh in the musjid. If he experienced any excuse or impediment, he would ask the *ʿulamā'* saying: "What is the ruling of the Sharīʿah for me in such a situation?" If they said: "Hadrat, there is a concession for you, you may perform it in your house", he would perform it at home. If sometimes he was not satisfied with the answer, he

---

1 *Sirāt Mustaqīm.*
2 *Mirqāt*, vol. 3.

would practise on the instruction of Rasūlullāh s̱allallāhu ʿalayhi wa sallam wherein he said: "Consult your heart", and go to the musjid to perform s̱alāh with congregation.

As far as possible, H̱aḏrat would try to reach the musjid before the appointed time. He was grieved if he was delayed, and would reprimand those who were responsible to make his *wuḏū'* and other arrangements by asking them: "Why did you not wake me up earlier? Why did you not make the *wuḏū'* arrangements so that I am not delayed?"

There were times when he was ready to proceed to the musjid the moment the *adhān* commenced. If any attendant said to him: "H̱aḏrat, there is still time for the congregation", he would reply: "If the *adhān* has already been called, how can we delay? The earlier we reach, the better." I can therefore say that H̱aḏrat's heart was always attached to the musjid. The merit of this is mentioned in a H̱adīth: "A person whose heart is attached to the musjid shall be from among those who will be under the shade of Allāh *taʿālā* on the day of Resurrection."

H̱aḏrat had intense confidence in the *farā'iḏ*. He used to say: "Once I have performed the *farḏ*, I am at peace until the next s̱alāh." He used to encourage his associates in this regard and teach them to develop a belief and confidence of this nature. May Allāh *taʿālā* give us all the inspiration to pay particular attention to the *farā'iḏ*. Āmīn.

Attention to Wuḏū'

H̱aḏrat used to perform *wuḏū'* with real peace and tranquillity. He would always use the *pīlū miswāk* and uses tooth-powder when performing *wuḏū'* for *fajr* and *ẕuhr s̱alāhs*. He paid due attention to all the etiquette and *mustaẖabbāt* (recommended and desirable acts) of *wuḏū'*. He

used to say: "The quality of the salāh depends on the quality of the *wudū'*."

He would perform *wudū'* much before the salāh. Quite often he would perform the *'asr, maghrib* and sometimes the *'ishā salāhs* with the *wudū'* of *zuhr salāh*.

He was very particular about cleansing himself after relieving himself. He would use water and clods of earth. He spoke about the greatness of purity very often, and encouraged us to remain in a state of *wudū'*. He used to say that it is a treatment for the evil eye (*nazar*). He used to quote the following Hadīth of *Marāqī al-Falāh* quite often before his death: "The first question in the grave will be with regard to purity." He published a booklet titled *Tahārat*. Its study will prove most beneficial.

Enjoyment in Salāh

Tarsī' al-Jawāhir al-Makkīyyah states that from among the *karāmāt* (supernatural feats) of the *Ahlullāh* is that they begin to experience a sweetness and enjoyment in the different acts of worship. Their salāh, recitation of the Qur'ān, *dhikr* and everything else becomes enjoyable. In fact, the enjoyment and effect which they experience also affects those who look at them and listen to their speech. The latter too begin experiencing this joy.

Hadrat used to say: "When Hadrat Maulānā Qāsim Sāhib *quddisa sirruhu* used to engage in *dhikr* in Chatta Musjid, those who were passing by on the road would stop to listen to him. I do not know how many unbelievers embraced Islam just by listening to the recitation of our elders."

As for the joy and sweetness which Rasūlullāh *sallallāhu 'alayhi wa sallam* experienced in *dhikr*, recitation and salāh – one cannot even imagine its extent. Rasūlullāh *sallallāhu 'alayhi wa sallam* himself said:

قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ

The coolness of my eyes lies in salāh.

It is an accepted fact that the deputies of a Prophet also receive a share of the treasures which have been bestowed to a Prophet. This is why the deputies of Rasūlullāh *sallallāhu ʿalayhi wa sallam* received a share of this joy and sweetness, enjoyed and savoured it, and passed on this enjoyment to others. They quenched themselves and quenched others.

Our Hadrat was also conferred with this sweetness and enjoyment. His salāh used to be performed with such humility and submission that those who observed him were convinced that he was experiencing a special feeling and joy in his conversation with Allāh *taʿālā* and in carrying out each and every posture. It appeared that just as his body was directed towards the Kaʿbah, his heart was even more directed towards the Rabb of the Kaʿbah. As though his body and heart were saying at one and the same time:

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيْفًا وَّمَآ أَنَا مِنَ الْمُشْرِكِيْنَ.

I have turned my face to Him alone who created the heavens and the earth, turning away from everyone else, and I am not of the polytheists.[1]

Hadrat used to go into prostration as described in a Hadīth which states that a slave of Allāh *taʿālā* prostrates as if he is prostrating at Allāh's feet. And as described by Maulānā Shāh Fadl ar-Rahmān Sāhib *rahimahullāh*: "When I go into prostration, I feel as though Allāh *taʿālā* has kissed me."

[1] Sūrah al-Anʿām, 6: 79.

When observing Hadrat performing salāh, it seemed as though his link with this world has been cut off and he is immersed in the bounty of connection with Allāh *taʿālā*. On seeing him like this, we would hope we could also acquire a portion of this condition so that our salāh could be referred to as a salāh.

> You must be in prostration but at the feet of the beloved. Can it be a salāh when the beloved [Allāh] is not there!?

ʿAllāmah Iqbāl *rahimahullāh* rightly said:

> Your salāh is without presence of heart. Your imām does not experience any exhilaration. Away with such a salāh. Away with such an imām.

Khwājah Muhammad Maʿsūm Sāhib *quddisa sirruhu* writes to one of his *murīds* with regard to experiencing sweetness and enjoyment in salāh:

> The effects of fortune! The sweetness and exhilaration which are experienced in salāh, especially in the *fard salāh*, is the real exhilaration. It surpasses the exhilaration which is experienced out of salāh.

Our elders used to strive to set right their salāh and to make it a joy and exhilaration. They used to encourage others in this regard and praise those whose salāh was excellent.

Hadrat used to relate: "Someone said to Hadrat Maulānā Khalīl Ahmad Sāhib *rahimahullāh*: "You perform your salāh in an excellent manner." He replied: "Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* used to perform a very excellent salāh."

I consider the excellence of salāh lies in performing it with humility, submission and in accordance with the

Sunnah. Maulānā Maulwī ʿAbdullāh Khān writes with regard to the salāh of Hadrat Maulānā Khalīl Ahmad Sāhib *rahimahullāh*:

> His salāh was a manifestation of the Hadīth: 'Worship Allāh *taʿālā* as though you can see Him.' Hadrat used to be overcome with a special condition of dignity, humility and tranquillity.

Maulānā ʿĀshiq Ilāhī Sāhib Meerutī *rahimahullāh* writes about that salāh of Hadrat Maulānā Khalīl Ahmad Sāhib *rahimahullāh* as follows:

> Anyone who saw Hadrat performing salāh could say: "I probably never saw such a salāh in my entire life." There was no possibility whatsoever of his ever swaying or moving while in the standing posture. He would stand upright and absolutely still without the slightest indication of any movement. His standing posture was extremely long, despite his old age and weakness. But his absolute stillness would put even the youngsters to shame.
>
> Although I may be old, weak and powerless, I become young when I look towards you.

Hadrat used to say: "Our elders were very particular about correcting the manner of performing salāh. They strove for many days in this regard; only then did it come right. But today we want it to come right on the very first day, and people ask us to do this for them.

> If you come in as a proud king, how will you become a humble servant?

We do not want to do anything on our own. We merely desire to experience what was experienced by the pious

elders. Nothing will be accomplished by this. Our entire lives will pass without having gained anything.

Fear and Dread

There were times when Hadrat would be completely overcome by fear in his salāh and he would scream out. On one occasion, Qārī Muhammad Mubīn Sāhib read the following verse of Sūrah Burūj in the *fajr salāh* and Hadrat screamed out.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ

Surely the grip of your Sustainer is severe.[1]

On other occasions, the following verses were read and Hadrat was overcome by crying. He cried out spontaneously but immediately restrained himself because he was very concerned about concealing his condition.

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِّلطَّاغِيْنَ مَاٰبًا

Surely Hell is lying in wait. An abode for the transgressors.[2]

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى

Whoever feared standing before his Sustainer and stopped his self from desires, then Paradise alone is his abode.[3]

Very often when he used to teach Hadīth, he would be affected immensely and tears would flow unwittingly. But generally, his crying would be from inside and no one could fathom it.

---

[1] Sūrah al-Burūj, 85: 12.
[2] Sūrah an-Naba', 78: 21-22.
[3] Sūrah an-Nāzi'āt, 79: 39-40.

Even the angels who are appointed to record deeds are not aware of it.

Sometimes he would quote a tear-eliciting verse or Hadīth, but on seeing us sitting dumb like idols, he would say out of astonishment and remorse: "I related such a heart-rending Hadīth, but it did not have any effect on you people?! Are your hearts so hard! It seems you do not have hearts."

There were times when he would read a verse of the Qur'ān with real emotion and say:

فَبِاَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ

In what declaration will they believe thereafter?[1]

Hadrat used to say: "Who is a better admonisher than the Qur'ān? If a person cannot be affected by the Qur'ān, whose speech will he be affected by!?"

He would say with genuine sorrow and regret: "The Qur'ān is present and yet there is misguidance!? This is most astonishing. Why do Muslims not read the Qur'ān? Why do they not understand it and practise on it?"

Attention to Duʿā'

We mentioned previously that Hadrat would almost always read the Qur'ān from memory. However, he was very particular about reading one *manzil* of *Munājāt-e-Maqbūl* (a collection of *duʿā's* made by Rasūlullāh *sallallāhu ʿalayhi wa sallam*) daily by looking inside. He was so passionate about the *duʿā's* which this book contains that he would occasionally bring it to his assembly (*majlis*), read each *duʿā'* and explain it. He would say: "If I get an opportunity, I will write a commentary for this book."

---

[1] Sūrah al-Aʿrāf, 7: 185.

He used to applaud this service of Hadrat Hakīmul Ummat *rahimahullāh* with much emphasis and say: "Hadrat Maulānā [Ashraf ʿAlī Thānwī *rahimahullāh*] has done an immense favour to the *ummah*. He wrote a book like *Bahishtī Zewar* which is of benefit to everyone – men, women, the masses and the learned. Then he compiled *Munājāt-e-Maqbūl* in which he collated the *duʿā's* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This has made it very easy for us. Where would people like us looked for these *duʿā's* and where would he have found them?"

He used to say: "These *duʿā's* [in *Munājāt-e-Maqbūl*] emanated from the blessed tongue and pure heart of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and have already been accepted by Allāh *taʿālā*. So if a Muslim utters them with his tongue and presents his needs in the mould of these lofty words, Allāh *taʿālā* will – *inshā Allāh* – bless them with acceptance."

He used to advise us to read all seven *manzils* of *Munājāt-e-Maqbūl* on blessed nights. He used to say: "All *Dīnī* and worldly needs have been asked in these *duʿā's*. And because they contain the words and speech of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they are more likely to be accepted."

He himself would pay a lot of attention to *duʿā'*, make it with real servitude and submission, and request others – especially his juniors – to make *duʿā'* for him. When he faced any difficulty, he would immediately write to Hājī ʿAbd al-Ghaffār Sāhib Siddīqī Marhūm in Makkah Muʿazzamah requesting him to make *duʿā'* for him in the pure Haram.

He would always advise us to make *duʿā'*, select certain *duʿā's* from *Munājāt-e-Maqbūl* and ask us to read them. He would specifically teach us to make *duʿā's* wherein goodness and wellness of this world and the Hereafter is

sought, and in which ease is asked for. Towards the end, he used to instruct us to make the following *duʿā's*:

اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ الْيُسْرَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْاٰخِرَةِ.

O Allāh! I ask You for ease and pardon in this world and in the Hereafter.

اَللّٰهُمَّ اَعْطِنِيْ رَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ.

O Allāh! Bestow me with mercy with which I could acquire the honour of Your respect.

He used to attach a lot of importance to the following *duʿā'* and speak regularly about it. He used to say: "This is one *duʿā'* which the Muslims remember very well, yet they do not make it with concentration. If they were to make just this one *duʿā'* with all their heart, it would suffice them because it is a very comprehensive *duʿā'*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* stressed its virtues and importance.

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.

O our Rabb! Give us the good of this world and the good of the Hereafter, and save us from the punishment of the Hell-fire.

Hadrat had a unique quality of servitude in him, and was therefore very much attached to *duʿā'*. Consequently, he would turn to Allāh *taʿālā* in every matter. In fact, towards the end he asked some of us who were his attendants to make the following *duʿā'* for him:

اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ عِيْشَةً نَّقِيَّةً، وَّمِيْتَةً سَوِيَّةً، وَمَرَدًّا غَيْرَ مُخْزِيٍّ وَّلَا فَاضِحٍ.

O Allāh! I ask You for a pure life, a peaceful death, and a passing away which is neither disgraceful nor dishonourable.

Confession of Sins

H̲ad̲rat used to say: Although Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* was *maʿs̲ūm* (divinely protected from sin), he used to say:

اَنَا الْمُعْتَرِفُ بِذَنْبِيْ

I acknowledge my sins.

So we being his followers ought to practise on this even more.

One year, H̲ad̲rat devoted the assemblies of the entire month of Ramad̲ān to this subject, and gave unique and astonishing explanations all of which have been published in the form of a book titled, *Iʿtirāf-e-Dhunūb.*[1]

The quality of confessing sins was a unique quality found in H̲ad̲rat. His condition was a manifestation of the following couplet of H̲ad̲rat Maulānā Muh̲ammad Ah̲mad S̲āh̲ib *quddisa sirruhu*:

> At times I experience the joy of having obeyed Allāh *taʿālā*. At times I have to acknowledge my sins. I am constantly mindful of the thing which the angel is not aware of.

A close *murīd* was taken to task for having committed a certain sin. He sent a message to H̲ad̲rat saying: "Really, I am not worthy of maintaining a bond (*taʿalluq*) with you [because of my sin]." H̲ad̲rat replied with genuine emotion and sentiment: "Brother! Who is there who can save himself completely from sin!? If a *murīd* is a sinner, who said that the shaykh is protected against sinning!?"

On one occasion he was presented some food which he normally really enjoyed eating. But he did not eat it and

---

[1] *Al-h̲amdulillāh*, this book has been translated into English under the title, *Confession of Sins.*

gave it to someone else saying: “You eat it. If I were to eat it, I will be committing a sin [I might overeat because of my liking for it].” Hadrat made this statement with real pain and concern, and it left a deep impression on me.

I entered Hadrat’s room on one occasion and saw him walking up and down while singing this couplet:

> O Hāfiz! Now that you are gone old, come out of this trap. All this drunkenness and lust may have been acceptable when you were young. But it is totally unacceptable in your old age.

He used to say: “We are not heedless of our own rectification. It is not that we constantly rectify and correct you people while being neglectful of our own rectification.”

Sometimes he would say: “I first address myself for rectification and then say it to you people. And then to others through you.” He used to quote this couplet quite often:

> The self will always be cut and trimmed in this path to Allāh. Never be unmindful of the self for a single moment.

Servility and Submission

Hadrat possessed a special level of servility, was attracted to themes on this subject, and would relate them to his associates again and again. He would constantly quote the following statement of Hadrat Khwājah Muhammad Maʿsūm *quddisa sirruhu.*

> *Sulūk* is not aimed at becoming a shaykh or *murīd*. Rather, a person has to fulfil the different forms of servility [before Allāh *taʿālā*] in a manner which leaves no scope for the

> attacks and influence of the self (*nafs*). Similarly, the purpose of *sulūk* is to acquire obliteration and anonymity, and to remove the rebelliousness and self-opinions of the self. The acquisition of *maʿrifat* is dependent on all this.[1]

He summoned for all of us on one special occasion and said: "Brothers! Listen carefully. I do not possess *tasarruf*[2] and other similar powers. The fundamental objective over here is for a person to recognize himself and recognize his *nafs*. This is the essence of the *tarīq*."

He used to say: "Allāh *taʿālā* explained about Himself in various ways in the Qur'ān. In the same way, He fully exposed man's nature and reality in a variety of ways so that he may open the eyes of his heart and recognize his true worth. In this way, he will be purified of impure ailments such as self-conceit and vanity, and acquire total annihilation in Allāh *taʿālā*."

Hadrat Maulānā Shāh Muhammad Ahmad Sāhib *rahimahullāh* explains this theme in the following couplet:

> Ever since the eyes of our heart opened, our own position fell before us.

Hadrat would constantly say: "Our Shaykh ash-Shuyūkh Qutb ʿĀlam Shaykh ʿAbd al-Quddūs Gangohī *quddisa sirruhu* used to say: 'If a person acquires regret and pain after 1 000 years of striving and toiling, he has acquired everything. O how sorrowful! We are not

---

[1] *Nisbat Sūfiyah,* p. 85.
[2] The ability to influence others and to wield one's power over them in supernatural ways.

achieving this, or else we would have achieved our goal."[1]

Hadrat used to say: "I do not influence those who come here. Rather, I turn to Allāh *taʿālā* and ask Him to influence them and rectify them." He would quote this couplet:

> Even if a seeker possesses a hundred merits,
> he must maintain his focus on Allāh *taʿālā*.

Hadrat would occasionally ask me to write some letters on his behalf. A person wrote asking about how Hadrat was feeling. So I wrote on Hadrat's behalf saying: "*Al-hamdulillāh*, I am well." I then showed what I wrote to Hadrat, so he said: "What is the need to write 'I'? Just write: '*Al-hamdulillāh,* all's well.'" We learn from this that Hadrat disliked even the slightest reference to self-conceit. He was uniquely passionate about this. Where there was any possibility of vanity and self conceit in any writing or speech, he would bring it to attention immediately. He considered self conceit and vanity to be obstacles in the path of *sulūk* and quoted this couplet quite often:

> The person who considers himself to be perfect is not advancing towards Allāh *taʿālā*.
>
> The person who knows and recognizes his faults and defects has in fact hastened very quickly towards his perfection.

The fact of the matter was that Hadrat wanted his associates to traverse the same stations which he traversed in his path of *sulūk*. He would constantly make mention of this by saying: "Obliterate your self and remain anonymous. This is the only way you will succeed." He used to quote this couplet:

---

[1] *Maktūbāt Rashīdīyyah.*

> So what if you have become a mirror? Obliterate yourself. Embrace obliteration if you are not a fool.

Good Character and Mannerisms

Hadrat's good character was extended to everyone. He would meet everyone with a smile. He would honour an *ʿālim* and leader. In fact, he would take a few steps to receive him. Sometimes, he embraced the person, and would lay down a cushion or carpet for him. Towards the latter part of his life he would make certain he offered tea to whoever came to visit him. Sometimes he would instruct us to provide tea to all who were in the assembly. He used to honour the guests with genuine open heartedness. He was extremely affectionate to people from his hometown. He would make arrangements for food and say to us: "In today's times, is it something insignificant that these people are spending their money to come here? It is imperative for us to make food arrangements so that additional burdens are not placed on them." In fact, he would give the fare money to many of those who came to visit him.

He was most respectful towards the *ʿulamā'* and *mashā'ikh*. He would go to great pains in making them comfortable and making the best arrangements for their stay and meals. He would confer them with gifts. Based on all this, the *ʿulamā'* and *mashā'ikh* acknowledged Hadrat's good character and were impressed by his noble conduct.

He would not allow beggars to go empty handed. He used to say: "They establish a right over us by the mere fact that they are begging and asking us. We should therefore make it a point to certainly give them something or the other." He would secretly give large amounts of money to the poor and needy without their even asking him.

Hadrat's good character and conduct was not only confined to his own people and associates, but extended to his enemies and opponents as well. This resulted in his most ardent opponents repenting. Hadrat was really practising on the following instruction of Allāh *taʿālā*?:

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ، فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدٰوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ.

Reply with that which is best. You will then see that he, between whom and you there was enmity, shall be as though he is your close friend.[1]

Piety and Clarity in Dealings

When Hadrat was living in Mubārakpūr, there was a margosa tree opposite the house where he was staying. The tree belonged to several people. When Hadrat needed a *miswāk*, he would obtain the permission of each of the tree's owners and then break a twig from it.

He would purchase the fish of Tālnarjā from the fishermen. As for those which the landlords used to take from the fishermen as payment for using their land, Hadrat would not eat those fish. This is because rivers, ponds, lakes, etc. do not belong to anyone in particular. Anyone can fish them, and anyone can hunt their birds. No one can stop anyone in this regard. Therefore, a third person cannot be a partner in the fish or birds hunted by a person. This is the ruling of the Sharīʿah.

During Hadrat's student days, Hāfiz Ahmad Sāhib, the principal of Dār al-ʿUlūm Deoband, gave Hadrat some papers to go and give to Hadrat Thānwī *rahimahullāh* in Thānabhawan. The principal also gave him some money for his fare and food. When Hadrat went to Thānabhawan, Hadrat Thānwī *rahimahullāh* said to him: "Your food will be provided to you from my house."

[1] Sūrah Hā Mīm Sajdah, 41: 34.

Hadrat said: “The principal has given me money for food. I will buy it from the *khānqāh*.” Hadrat Thānwī said: “Keep the money, it will be of use to you.”

When Hadrat returned to Deoband, he gave the papers over to the principal together with the money. The principal asked: “What is this money for?” Hadrat related to him how he saved the money. The principal said: “You are unique in this quality of returning this money. Who else is there who is concerned about such matters? You may keep the money because you are its owner. You may spend it as you like.”

This was the level of his integrity during his student days. As for students of our times, I do not know where they fabricated this statement from:

يَجُوْزُ لِطَالِبِ الْعِلْمِ مَا لَا يَجُوْزُ لِغَيْرِهِ

What is impermissible to others is permitted to students.

Allāh *ta'ālā* forbid! This is absolutely wrong. Students ought to be more abstinent and righteous.

Since Hadrat possessed these excellent qualities in his student days, later in life, he would not touch anything if he had the slightest doubt in it.

Hadrat was constructing a toilet in Fatahpūr Tālnarjā. Someone came to him and claimed that it was his property. Hadrat stopped the construction work. In fact, he instructed the builders to break down whatever was built thus far. He said: “I will investigate the matter. If it is established by the Sharī'ah that we can continue construction, we will continue. If not, we will stop.”

Whenever Hadrat purchased anything from the shops, he would pay for it immediately. If any of his associates were neglectful in this regard, he would reprimand him there and then. He would pay labourers on a daily basis.

In fact, he would try to pay them before their perspiration dries as is recommended in the Hadīth.

Those who remained in the service of Hadrat are fully aware of these attributes. They are certainly guidelines for us. Inspiration is from Allāh *taʿālā* alone.

Reliance on Allāh as Regards Sustenance

From the very beginning, Hadrat had given away the properties of his forefathers to his brothers by abstaining from taking any of the profits which accrued from them. He placed his full trust and reliance on Allāh *taʿālā*. As per Allāh's *taʿālā* teaching:

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

Whoever places his trust in Allāh, He is sufficient for him.[1]

Allāh *taʿālā* made arrangements for him to receive sustenance from the unseen with full dignity [without having to extend a begging hand to anyone]. He had no expectations whatsoever from the creation. In fact, he would return the largest sums of money if they were given to him while breaking the smallest principles of the *tarīq*. He did not bother in the least for the wealthy. At the same time, he was not ill-mannered towards them. He would occasionally say: "This is what we learned from Hadrat Maulānā Thānwī *rahimahullāh*. That is, independence from the creation. This is why we are living a life of respect and dignity. Had we not learnt this from him, I do not know in which pit I would have fallen. And these masses would have made us subservient to them."

He used to relate: "Hadrat Maulānā Thānwī *rahimahullāh* would occasionally summon me in order to

---

[1] Sūrah at-Talāq, 65: 3.

teach me. He would say: 'Look, these rupees have come to me but it is against my principles to accept them. This is why I am returning them. If they are decreed for me, these very same rupees will come back, but in accordance with my principles. If not, we will receive some other rupees.' When the same rupees came back to him, or some other rupees came, he would say to me: 'Look, these rupees have come to me in accordance with my principles.'"

Hadrat used to say: "This is the level of independence with which Hadrat Maulānā Thānwī *rahimahullāh* lived his life and succeeded in it."

He used to say: "A person should certainly adopt two qualities: (1) humility and (2) reliance on Allāh *taʿālā*. Through humility, his interaction with the creation will be set right and be in order. And through reliance (*tawakkul*), his relationship with Allāh *taʿālā* will be strong and smooth."

Hadrat possessed both these qualities and wanted to see them in his associates. May Allāh *taʿālā* inspire us all to adopt them. Āmīn.

Generosity

This quality was also found to perfection in him. He would give away the biggest of items without any hesitation. Velvety prayer mats, cushions, etc. used to be given to people on almost a daily basis. Materialists used to be astonished at how Hadrat could give away things so wholeheartedly – as if he had no internal attachment with them. They were correct because this is the nature of the hearts of the *Ahlullāh*. They practised fully on the following saying:

> If they possess this world and treasures, it is
> for Allāh; nor for themselves.

Benevolence

There was no sign whatsoever of a revengeful temperament in him. There was a conflict in his village and his people were badly injured. But he never approved of the matter going to court. He wanted to put an end to the conflict through reconciliation. But when he did not succeed in this regard, the matter eventually had to be referred to the court. At the same time, he was concerned that if the opposing party was punished, their family members will be grieved and worried. And they, after all, were not responsible for any wrong. This is why Hadrat desired, with all his heart, that these people are not punished. Subsequently, they were let free without any punishment being meted out to them.

I consider this high level of mercifulness and fellow-feeling to have resulted in the leader of the opposing side coming to Hadrat, seeking pardon from him, and offering Hadrat to take him to his hometown. Hadrat accepted and went for a few months. Hadrat was able to render much services during this period. Details in this regard were mentioned before.

Emphasis on Good Organization Together With Good Character

Hadrat used to say: "Together with good organization, there is a need for good character." Hadrat was very particular about good organization. He would never tolerate an attitude of disregard and unconcern, and would never stomach negligence and carelessness. He would express his displeasure if even a single rupee was wasted due to negligence. At the same time, he did not want any display of ill-character which could cause pain to others. He would apply his rules while taking full consideration of relationships, and wanted these qualities to develop in his associates. Rules alone cannot

work. Rather, relationships also have to be upheld. This is most necessary in our times because mutual affinity and love is maintained and the tasks are carried out in an excellent manner. Without these factors, all works are spoilt very quickly. In fact, the largest of organizations and institutes are destroyed.

He would say: "Everyone looks at the rules and regulations which were laid down by Hadrat Aqdas Maulānā Thānwī *rahimahullāh*, but they do not look at his consideration to relationships. This is resulting in harms and problems among our people. People want to emulate Hadrat Wālā [Hadrat Thānwī *rahimahullāh*] but they are totally unaware of his internal relationships and sentiments. This is why there is no balance in them."

Softness and Leniency in Rectification and Training

Hadrat preferred softness and leniency in rectification and training. He would relate the merits of softness from the pure Ahādīth. He used to quote this theme from *Ihyā' al-'Ulūm* wherein it is stated that there are separate occasions for softness and harshness. The person who is able to differentiate between the two will be soft when the occasion demands and hard when the occasion requires it. As for the person who is short-sighted, he must be soft at all occasions. There is nothing but benefit in this. There is absolutely no fear of harm in it.

The result of these teachings was that let alone friends, even enemies were attracted to Hadrat and began coming to him. Everyone benefited in this way. Hadrat used to quote this couplet quite often:

> Peace and comfort in both worlds lie in affection towards friends and consideration towards enemies.

He used to practise totally on its message. Hadrat ʿAllāmah Muhammad Ibrāhīm Sāhib Balyāwī *rahimahullāh* makes special mention of this unique quality of Hadrat in one of his letters. He writes:

> I found Hadrat to be perfect in rectitude and in rectifying others. His method of rectification was an absolute manifestation of this verse:
>
> وَلاَ تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا ۢ بِغَيْرِ عِلْمٍ
>
> *Do not abuse those whom they worship instead of Allāh. Consequently, they will begin to abuse Allāh offensively without understanding.*[1]
>
> In these times of hypocrisy and imperfections, the ability to attract enemies and embrace one's own people is a rare quality which is virtually impossible to find nowadays. His method of rectification defeated the claimants to *tasawwuf* without any battle, argumentation, and subtle plots and plans. The following couplet applies totally to his manner of rectification and training:
>
> You yourself should not turn away from any injunction of Allāh *taʿālā* so that no one turns away from your instruction.
>
> And why should this not be the case? After all, he is a perfect manifestation of affiliation to Rasūlullāh *sallallāhu ʿalayhi wa sallam,* and the peculiar traits which the bearers of this affiliation possess are found to perfection in him.

---

[1] Sūrah al-Anʿām, 6: 108.

This has always been the mark of the *Ahlullāh*, i.e. they obviously confer blessings to their friends and associates, and also attract enemies by virtue of their character. Shaykh Saʿdī *rahimahullāh* describes the character of the pious elders in a very comprehensive manner:

> I have heard that the men of Allāh did not even discomfort the hearts of their enemies. How can you achieve their rank when you fight and dispute with even your friends!?

Concern for the Wellbeing of Others

Because Hadrat was an embodiment of kindness and affection, he was affected by the woes and calamities of Muslims throughout the world, and would make *duʿā’* for the wellbeing of all. When any person related his worry to Hadrat, Hadrat would become more concerned than the person himself. It seemed as though the calamity had actually afflicted him. He would console the afflicted person by saying: "Do not worry, I will make *duʿā’* for you. *Inshā Allāh* you will come out of your problems."

If anyone suffered loss due to his own negligence and foolishness, he would disapprove of it and say: "If you continue acting negligently, how will you be able to safeguard your *Dīn*?" Hadrat would then direct the person towards the wise and prudent course and teach him to be alert and vigilant. Hadrat would bear considerable fatigue for this purpose so that the person fully understands the weightiness of the situation.

If he came to know of any *ʿālim* being in debt or ill, he would immediately send money to him so that he may pay off his debt or pay for his medical treatment. If any beggar came to him, his affectionate heart could not send him off empty handed. He would certainly give the

person something or the other. He used to say: "When a beggar begs to you, he has a right over you. You should therefore make it a point of giving something."

If he met any person, he would speak to him according to the latter's temperament so that the person may be gladdened. There are many people who still relate and speak about Hadrat's love and affection, and express their respect for him.

He used to say: "A shaykh ought to interact with his *murīds* and associates with absolute love, and to firmly embed the mark of advice and well-wishing in their hearts. If he does this, the *murīds* will also love him. In fact, they will be prepared to shed their blood at the place where the shaykh sheds his perspiration. Our pious elders did this and showed us the way."

Hospitality

Hospitality and seeing to guests was also part of Hadrat's habit. This was especially so with regard to the food and boarding arrangements for *'ulamā'* and *mashā'ikh*. Sometimes he would personally dish out food into the plates of the *'ulamā'*. In fact, there were times when he shaped morsels of food and gave it to them.

If any person came from the hometown of Hadrat Hakīmul Ummat Maulānā Thānwī *rahimahullāh*, he would go to pains at making special arrangements for the person. If he perceived any shortcomings on our part in this regard, he would take us to task and say: "I even value the dogs of that place because all that I achieved was from there. And whatever respect people have for me is because of my affiliation with that place. Without this, who would have even bothered about me?"

It was due to these sentiments that Hadrat wanted that place to remain inhabited and some work to continue in

the *khānqāh*. This is why he sent his devoted *khalīfah*, Makhdūm Mukarram Hadrat Maulānā Sayyid Zuhūr al-Hasan Sāhib *rahimahullāh* to continue the work there. Maulānā gladly carried out Hadrat's request, lived there, and rendered sterling services for a long time. Unfortunately, he passed away recently. But the work has been taken over by his son, Maulwī Najm al-Hasan Sāhib, and he is continuing with it.

Awe-inspiring Nature

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said in a Hadīth:

نُصِرْتُ بِالرُّعْبِ مَسِيْرَةَ شَهْرٍ

I have been aided by awe from a distance of one month's journey.

Hadrat was an inheritor of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his deputy. Thus, he also received this awe-inspiring nature in his legacy. Many senior people would go to Hadrat but would feel intimidated. A person related to me: "No sooner Hadrat qualified from Deoband and returned, we used to fear going to him. We used to think to ourselves that there are many other *maulwīs*, but why do we feel so much of fear for him? This shows that he is a different type of *maulwī*. In other words, he is a person who has a special affinity with Allāh *taʿālā*."

In short, Allāh *taʿālā* conferred awe in Hadrat from the very beginning. The effect of it went beyond humans and affected jinn as well. Some people came to Hadrat and said: "There are jinn inhabiting our homes. This is causing us much trouble." Hadrat said: "You must say out in a loud voice: 'We are affiliated to Wasīyyullāh, do not trouble us.'" They did this and the jinn vacated the house.

Sometimes he would say to the people: "Address the jinn by saying: 'Wasīyyullāh is asking you to leave.' The jinn

replied: 'O, you went and told him about us! Very well, we are leaving. As salāmu ʿalaykum.'"

There are many incidents of this nature, and there is nothing to be surprised about, after all:

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهُ

When a person devotes himself to Allāh, Allāh is there for him.

Shaykh Saʿdī *rahimahullāh* rightly said:

> You yourself should not turn away from any injunction of Allāh *taʿālā* so that no one turns away from your instruction.

Greeting, Shaking Hands and Embracing

Hadrat would be the one to initiate the *salām* and would emphasise on people to do the same. Sometimes a *murīd* would enter Hadrat's room without offering *salām*. Hadrat would ask: "Why did you not make *salām*? Go out, make *salām* and re-enter."

Sometimes Hadrat would go to the extent of saying that one should even seek permission to enter from the outer room. He used to say: "The ruling of seeking permission to enter before coming into a house has been forgotten by all – the masses and the scholars."

He used to say: "If Muslims make the *salām* common among them, it would engender mutual love and decrease enmity. Experience testifies to the fact that offering *salām* to one's enemy a few times certainly creates some softness in him."

He said on one occasion: "If a person performs his salāh regularly, his relationship with Allāh *taʿālā* comes right. If he sends *durūd* (salutations) in abundance, his bond with Rasūlullāh *sallallāhu ʿalayhi wa sallam* is

strengthened. If he offers *salām*, mutual relationships become cordial."

Hadrat would not suffice with only *salām* when meeting people in general. Rather, he would extend both hands with a smiling face. With some special people, he would continue holding their hands for a long time. The sole purpose of which was to display his love and special attention. If an *ʿālim* or senior person of a family came to visit him, he would stand up to receive him. In fact, he would even take a few steps to welcome him and embrace him. He would go to the extent of kissing the hands of some *mashā'ikh* and children of *mashā'ikh*. He would seat them in his special seat, or lay a cushion or carpet specifically for them.

These characteristics and mannerisms of Hadrat has caused respect and honour for him to be firmly embedded in the hearts of people even till now. All sections of the community still talk about it. May Allāh *taʿālā* enable us who are associated to him to adopt these noble characteristics and mannerisms. Āmīn.

Seeking Advice

Hadrat was a person of intellect and wisdom and generally correct in his views. Despite this, he would consult his attendants and companions in all matters. He would listen attentively to each person's views and then make a firm decision. The purpose of consulting was obviously to practise on the Qur'ān and Sunnah. But in addition to this, it was meant to win over and reconcile the hearts of his attendants. When Allāh *taʿālā* instructed Rasūlullāh *sallallāhu ʿalayhi wa sallam* to consult his Companions, one of the objectives was to win over their hearts. In the verse:

وَشَاوِرْهُمْ فِي الْأَمْرِ

Consult them in matters.

Hadrat Maulānā Thānwī *rahimahullāh* explains in *Bayān al-Qur'ān* as follows: "Continue consulting them in special matters [so that their hearts are gladdened]."

Kindness and Love

Hadrat also possessed extreme kindness and love. He was especially affectionate towards children, and even more loving to his grandchildren. If he were to hear the sound of a crying child, he would become restless and try to quieten it. He would either hasten to the child and embrace it or send an attendant to bring the child to him.

If any afflicted person came to him – whether an outsider or one of his own people, whether a person known to him or unknown – Hadrat would become concerned and treat the person with genuine consolation and feeling, and be most kind and affectionate towards him. This would instil the person with inner contentment and tranquillity, and he would return greatly impressed by Hadrat.

Following the Sunnah

From the previously mentioned actions, practices and habits you must have clearly gauged that Hadrat was very particular about following the Sunnah in every matter. He stressed and emphasised this forcefully on his associates. As a way of encouraging them, he would say: "This [following the Sunnah] is the shortest and easiest path to Allāh *ta'ālā*. Therefore, apart from the prescribed Sunnah acts, he also practised on the acts which were done out of habit by Rasūlullāh *sallallāhu 'alayhi wa sallam*. By doing this, the doors of goodness and blessings will be opened up on us."

Hadrat would spend several days speaking about the importance of the Sunnats and *duʿā's* which are to be adhered to and read when entering and leaving the musjid, eating and drinking, going to the market place, entering and leaving the toilet, and going to sleep and waking up. He would urge the people to practise on all this.

Hadrat used to say: "Just think about it: A major portion of our time is spent in eating and drinking, entering and leaving, sleeping and waking up. In other words, it is spent in carrying out natural and worldly needs. We have very little time specifically for *dhikr* and *fikr*. How, then, can we strengthen our bond with Allāh *taʿālā*? This is why the perfect teacher and proficient physician – Rasūlullāh *sallallāhu ʿalayhi wa sallam* – taught us various *duʿā's* and desirable etiquette for every situation and occasion. By carrying them out, all our time will be spent in Allāh's remembrance and we will enjoy the honour of the verse:

وَالذَّاكِرِيْنَ اللهَ كَثِيْرًا وَّالذَّاكِرَاتِ

And the male and female believers who remember Allāh abundantly.

Our actions and deeds which are carried out due to human and natural demands will also be included among our acts of worship."

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ دَائِمًا أَبَدًا

O Allāh! Send salutations and peace to Your beloved who is the best of the entire creation, forever and ever.

Hadrat used to say: "People are desirous of having Rasūlullāh *sallallāhu ʿalayhi wa sallam* visiting them in their dream. But this is not within one's control and choice. So let me teach you something through which you will experience a spiritual visit all the time. You

must be conscious of the Sunnah which is applicable to every situation and occasion. After learning it, you must endeavour to practise on it. If you do this, thinking of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and imagining him will envelope your heart and mind. And what a wonderful fortune this is!"

It is very easy to say these things and they are really very easy. But to be conscious of them and practise on them is solely through Allāh's inspiration. If not, there is general forgetfulness in this regard and practising on the Sunnah is abandoned. We should therefore make this *duʿā'* to Allāh *taʿālā*: "O Allāh! Inspire me with the ability to emulate the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the full."

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ

This is the bounty of Allāh which He confers on whomever He wills.

> This piety is not dependent on physical strength. It is dependent on the pardon of Allāh – the One who pardons.

I consider it useful to quote a few extracts of Hadrat from *Wasīyyatul Akhlāq* with regard to following the Sharīʿah and holding on firmly to the Sunnah. *Inshā Allāh*, this will prove to be insightful and beneficial.

> I think that the reason for the general destruction and dire situation of the Muslims today is the total discarding of the Book of Allāh [Qur'ān] and Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Whereas Allāh *taʿālā* had sent the Qur'ān for our guidance, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us how to practise on and act according to the Qur'ān. After all, the word "Sunnah" is defined as:

الَطَّرِيْقَةُ الْمَسْلُوكَةُ فِي الدِّيْنِ

The path which is followed in Dīn.

> When we disregarded these fountains of guidance, Allāh *taʿālā* disregarded us. This can result in nothing but destruction and deprivation.[1]

Hadrat writes after a few pages:

> Preserving the Sunnah is so important and blessed that through it, Muslims can acquire the pleasure of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his *duʿā's*. Furthermore, they can reach the rank of martyrs and, not only that, the companionship of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the Hereafter. However, preserving the Sunnah is not possible without genuine love for him. Only through love can the difficulty of emulation become easy. Love for him to the extent where we can follow his Sunnah and adhere to his injunctions is compulsory on every Muslim.

In order to encourage towards emulating the Sunnah, Hadrat would sometimes quote the following statement of Hadrat Sayyidunā ʿAbd al-Quddūs Gangohī *quddisa sirruhu*:

> It becomes clear from this that Allāh's special love and friendship are dependent on following Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Even today, the Sharīʿah is a sign of guidance and indication of piety. In other words, total emulation of the Sharīʿah

---

[1] *Wasīyyatul Akhlāq*, p. 38.

externally is a sign of internal love for Allāh *taʿālā*. Someone rightly said:

> O Saʿdī! It is impossible to tread the pure path to Allāh without following the footsteps of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. A person who does not adopt the Sunnah of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* may continue walking for the rest of his life, but will not reach the court of Allāh.

H̱aḏrat Khwājah Muẖammad Maʿs̱ūm *raẖimahullāh* says:

> Success in both worlds lies in following Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. Salvation from the Hell-fire and entry into Paradise is dependent on emulating Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. Moreover, obtaining the pleasure of Allāh *taʿālā* is pre-conditioned to following Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. Repentance, reliance (*tawakkul*) and asceticism are unacceptable without following Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. All one's *adhkār* (different forms of remembrance of Allāh *taʿālā*), concerns, desires and inclinations without the agency of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* are impractical.
>
> A person will not remain in disobedience if he remains at his door because the Chief of Prophets is before him.
>
> Khwājah S̱āẖib writes further: It is imperative on the fortunate youth and intelligent seekers to be concerned about emulating Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* internally and externally, and to distance themselves from anything which negates his emulation. They

> must be fully convinced that even if a person were to possess thousands of merits and supernatural talents, but is lax in following Rasūlullāh s̲allallāhu ʿalayhi wa sallam, then the companionship of such a person is a lethal poison. On the other hand, if a person does not possess any merit or supernatural feat (*karāmat*), but is firm in following the footsteps of Rasūlullāh s̲allallāhu ʿalayhi wa sallam, then the companionship of such a person will be a most beneficial elixir.[1]

H̲ad̲rat was in Mumbai a few days before he could depart for h̲ajj. He sent me to a *pīr zādāh* (descendant of a shaykh) with the following message:

> Do you know why the present day descendants of *mashā'ikh* are deprived of spiritual treasures? Listen! They do not attach any importance to following the Sunnats of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* as much as they attach importance to carrying out the *waz̲īfahs* (devotional practices), customs and mannerisms of their forefathers. Consequently, they are deprived of the *nūr* (effulgence) of following the Sunnah and remain barren as regards spiritual treasures.

The *pīr zādāh* was very affected by what he heard.

H̲ad̲rat used to say: "Even the shaykh and spiritual mentor are not free to do as they will as regards rectification and training. Just as it is essential for a *murīd* to adhere strictly to the Sharīʿah and follow the Sunnah, so is the case with the shaykh. In fact, it is the sole duty of the shaykh to convey the *murīd* to

---

[1] *Tarjumah Maktūbāt Maʿs̲ūmīyyah.*

Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If he did not do this, he has not fulfilled the responsibility of his position and did not carry out his obligatory duty.

Following the Sunnah is My Way

Hadrat was addressing us one day when he said: "Following the Sunnah is my way, and adhering to the Sharīʿah is my path."

Hadrat conducted a special assembly on 22 Ramadān al-Mubārak 1385 A.H. It was attended by mostly *ʿulamā'*. Before accepting the pledge of *bayʿah* from them, he delivered a very concise and insightful talk. It is most appropriate to this subject, so I am quoting it here. He said:

Maulānā ……Sāhib requested *bayʿah* at my hands whereas he had already pledged *bayʿah* at the hands of Hadrat Maulānā [Thānwī] *rahimahullāh*. I made myself agree to it after I thought to myself that I am also carrying out the work of Hadrat Maulānā [Thānwī] *rahimahullāh*. So this *bayʿah* will be considered on his behalf.

Today, this other Maulānā ….. Sāhib also expressed his intention and he is going to depart tomorrow. This is why I called for all of you at this time. I would like to say something in this regard and I request you to listen.

I notice that the *mashā'ikh* of our times have become independent whereas this should not be the case. They have not alternative but to be subservient to and emulate Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Today *tasawwuf* has started to become corrupt when people have made the *mashā'ikh* the objective and goal. To make matters worse, the *mashā'ikh* speak about themselves but not as much as they ought to about Rasūlullāh *sallallāhu ʿalayhi wa sallam*. In other words, they do not teach the importance of following the

Sunnah. This is why it has become common practice nowadays for people to say: "Our shaykh used to say this, and this was the way of our shaykh." But they are not saying: "This is the Sunnah of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* with regard to this matter, and this is what he said with regard to this point", etc.

Moreover, the *mashā'ikh* imposed lengthy and arduous forms of striving (*mujāhadah*) to the point of causing some people to go mad. But neither did the *murīd* understand the detestability of this nor did the shaykh tell him about it. Rather, they continued assuming that they have reached their goal.

The fact of the matter is that the path of the Sunnah is very easy, but it is very difficult to tread it, to come out of customs and to teach others to tread the path of the Sunnah. This is why I am saying frankly that my methodology differs from that of others. Rather, following the Sunnah is my way, and adhering to the Sharīʿah is my path. I am constantly concerned about making the Sunnah common, and I am steadfastly attached to proliferating it. I have explained this in some of my articles and hope to speak more about it. If Allāh *taʿālā* blesses me with health and strength, I will do more in this regard.

People generally say that if a person has *fanā fī ash-shaykh* (to lose one's self in the love and obedience of one's shaykh), he will progress to *fanā fī ar-Rasūl*, and then to *fanā fī Allāh*. But when you observe this in practice, we find them satisfied with *fanā fī ash-shaykh* without progressing any further. I do not advocate this. Instead, I think that the shaykh who did not make his *murīd* into an *ʿārif* of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and did not convey him there has not fulfilled the responsibility of the *t̲arīq* and of what his position demands.

Pledging *bayʿah* at the hands of someone means that the person must remain on his path and obey him. If a *murīd* pledges *bayʿah* but does not follow his shaykh, instead continues in his old ways, how can he be a *murīd*!? The honesty of a seeker lies in remaining steadfast on the path of his shaykh.

I had a class mate in Deoband who was quite pious and had a bond with the pious elders. He knew many things about *tasawwuf* and was a person of good disposition. He said to me: "Take me to pledge *bayʿah* at the hands of Hadrat Maulānā [Thānwī]. Hadrat Maulānā had gone to Muzaffar Nagar during those days. I took him with me, got him to meet Hadrat Maulānā and said to him: 'He would like to pledge *bayʿah* to you.' Hadrat looked at him from head to toe and said: 'Very well.'" Hadrat then accepted his *bayʿah*. Khwājah Sāhib said: "Hadrat! You don't ever accept *bayʿah* from anyone in their first meeting with you, how come you accepted his?" Hadrat Thānwī replied: "We do not apply the same rule to everyone."

This Sufi Sāhib [above mentioned class mate] used to cut pieces of paper in the shapes of coins. He would then practise some of his powers on those paper shapes and they would turn into real coins. He would make lots of them and distribute the coins among the poor students who would then use the money for their own expenses. But this Sufi Sāhib would never use the money for himself. But once he pledged *bayʿah* to Hadrat [Thānwī] *rahimahullāh*, he stopped this practice. He said: "Hadrat Maulānā considers it impermissible, and because I pledged *bayʿah* to him, I too will not practise this anymore." Saying this, he gave up this practice completely. He personally related to me: "My first spiritual mentor certainly tutored me with regard to the inner aspects, but he did not bother about the outer actions. And – *māshā Allāh* – Hadrat Maulānā [Thānwī]

is an expert in matters of the inner self and adheres to the Sharīʿah in matters of the outer self."

The reason why I am saying all this to you is so that my methodology will also remain clear to you, people do not cast aside following the Sunnah for any other path, do not corrupt the *ṯarīqah* and do not bring disrepute to my methods. Or else, I will bring a complaint against them on the day of Resurrection.

H̲ad̲rat then addressed a person saying: "Tell me in your own words what you understood as regards what I require from you." The person said in his own words whatever he understood. H̲ad̲rat said: "You are absolutely correct." H̲ad̲rat Maulānā [Thānwī] *rah̲imahullāh* used to say: "If there is just one person who is on the truth, and is genuine in this regard, he will outweigh the entire world on his own." Glory to Allāh! Look at his wise words. So you have to realize that if there is just one sincere and honest person in the entire world, Allāh *taʿālā* will send His seekers to that one person. They will search for him and go to wherever he may be.

H̲ad̲rat then asked another person to say what he understood. He said: "H̲ad̲rat Wālā is saying that this *pīrī murīdī* (shaykh/murīd) relationship is not merely the placing of one's hands in the hands of another. Rather, it entails understanding the *ṯarīq* with one's heart, following the Sunnah, and pledging *bayʿah* for the sake of acquiring genuine affinity with Allāh *taʿālā*."

H̲ad̲rat then addressed the *ʿulamā'* who had come from outside: "You may comment on what these other people said. Are they right or wrong?" They all responded by saying that it is absolutely right. H̲ad̲rat then read the *khuṯbah* (sermon) [which is normally read at the time of *bayʿah*] and accepted their *bayʿah* at once. They

numbered about fifteen. After completing the *duʿā’*, Hadrat said:

“*Inshā Allāh*, you will all acquire affinity with Rasūlullāh *sallallāhu ʿalayhi wa sallam*.”[1]

Attention to Sādāt and Descendants of Mashā’ikh

Hadrat used to pay special attention to *sādāt* (sayyids – progeny of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) and *shuyūkh*. He would treat them with absolute respect and honour. When Maulānā Sayyid Zuhūr al-Hasan Sāhib *rahimahullāh* used to come from Thānabhawan, Hadrat would make special arrangements for his accommodation and meals.

Maulānā Sayyid Wasīyy ad-Dīn Sāhib related to me that Hadrat used to say: “At first, I used to make *duʿā’* through the *wasīlah* (means, seeking blessings) of Maulānā Sayyid ʿAbd al-Majīd Sāhib, but now I make it through your *wasīlah*.” Maulānā Hakīm Masʿūd Ahmad Gangohī Ajmerī was from the progeny of Sayyidunā ʿAbd al-Quddūs Gangohī *rahimahullāh*. Hadrat would therefore accord a lot of respect to him.

Maulānā Muhammad Miyā Fārūqī, Maulānā Ahmad Miyā Fārūqī and Shāh Muhammad ʿUbaydullāh Sāhib Fārūqī were from the progeny of Sayyidunā Hadrat Maulānā Shāh Muhibbullāh Sāhib Allāhābādī *quddisa sirruhu*. Hadrat would take full consideration of this relationship in his interaction with them. On one occasion, Shāh Muhammad Āfāq Sāhib who was in-charge of the *khānqāh* of Radaulī Sharīf, suddenly went into Hadrat’s room accompanied by Maulānā Muhammad Fārūqī Sāhib. Hadrat displayed genuine respect towards them and said: “Had I known from before hand, I would have made more arrangements

---

[1] *Maʿrifat-e-Haq*, 26 February 1966.

because you are from the progeny of our shaykh, and it is essential to show respect and honour to you.”

Similarly, Hadrat had a special bond with Shāh ‘Abd al-Ma‘būd Sāhib who was in charge of Dā’irah Shāh Muhammadī. The latter used to visit Hadrat frequently.

Hadrat would hold the hand of Dr. ‘Abd al-Jalīl Sāhib Farīdī of Lucknow and say to him: “On seeing you, I think of Hadrat Shaykh Farīd ad-Dīn ‘Attār *rahimahullāh* and I feel love and respect for you in my heart.”

Hadrat had a very special bond and attachment with the associates and relatives of his shaykh, Hadrat Maulānā Thānwī *rahimahullāh*. For example, Hadrat Thānwī’s both wives, his sister’s son, Maulānā Zafar Ahmad Sāhib ‘Uthmānī Thānwī, and his brother’s son, Maulānā Shabbīr ‘Alī Sāhib Fārūqī. If any of these people came to Hadrat, he would do his utmost to host and honour them.

Most of the time I noticed Hadrat giving some gift or the other to *‘ulamā’* and *mashā’ikh* who came to visit him. This would really impress them, but Hadrat did it out of respect and honour for them.

Because of all these considerations, all the people of the *khānqāh* used to have immense love and respect for Hadrat. When Hadrat emigrated to Allāhābād, I remember him relating this story very often: “When Hadrat Shaykh Zakarīyyā Multānī went to Multān, the *mashā’ikh* of the city sent him a cup which was filled with milk. So Hadrat Shaykh placed a flower petal on the milk and sent it back. The *mashā’ikh* were left astonished by this reply. They were pleased with him and acknowledged his high rank.”

Hadrat used to say: “The cup which was filled with milk was an indication to Hadrat Shaykh that this city

[Multān] is filled with *Auliyā'* of Allāh *taʿālā*, there is no place for you here. Hadrat Shaykh replied by placing a flower petal on the milk. What he meant was that just as there is place for this flower petal on this cup which is filled with milk, I will not be a cause of burden or constriction to you people."

Investigative Acumen

When any issue was presented to Hadrat, he would undertake full research into it. A large heap of books will be placed before him. Whether it was an issue related to *tafsīr*, Hadīth or a juristical matter, he would not be satisfied until full research and investigation was done. He would spend several hours at night to this end. He would keep us occupied as well. In this way, we – *al-hamdulillāh* – came to learn of many reference works. If this had not been his attitude, let alone not opening those books, we would not even have heard of them. May Allāh *taʿālā* reward Hadrat with the best of rewards.

Similarly, if he learnt of any aspect of a pious person's life which seemed to be in contradiction with the Sharīʿah, he would provide some explanation and elucidation for it. If he found no way of explaining it, he would reject it without hesitation.

The marginal notes of *Tarsīʿ al-Jawāhir al-Makkīyyah* contain the following incident: It is mentioned in *Kitāb adh-Dhahab al-Abrez* that a shaykh said to his *murīd*: "Chop off your father's head and bring it to me." On hearing this, the *murīd* got up immediately and proceeded to his house. He saw his father sleeping next to his wife. He chopped off his head and brought it to the shaykh. When the shaykh saw him, he asked: "What have you done!?" He said: "Here is my father's head." The shaykh said: "Why did you do this? I was only joking with you." He said: "O my master! I accept every statement of yours on face value." The *murīd* did not

even regret his action. The shaykh said: “Okay, let me have a look at the head.” When he looked at it, he realized it was the head of a Jew who was in love with the *murīd’s* mother. At the time when the *murīd* went to chop off his father’s head, he was excited and thought it was really his father’s head [whereas it was that of a Jew].

Hadrat explained this by saying that a genuine shaykh is one who follows the Sharīʽah himself, instructs his *murīds* to follow the Sharīʽah as well, and is a man of insight. Before carrying out any order of the shaykh, it is essential for the *murīd* to check whether it is in accordance with the Sharīʽah or not. If he finds no permissibility in the Sharīʽah, he must never carry out that order. This is because obedience to the creation is not permitted when it involves disobedience to the Creator. If a *murīd* does not obey his shaykh in such matters [which are against the Sharīʽah], it will not be considered to be disrespectful. Rather, it will be considered to be respect for and conviction in the Sharīʽah.

It is possible that whatever the shaykh said in this instance was done through *kashf* (exposition). However, *kashf* is not a proof according to the Sharīʽah. Let alone on others, it is not even a proof for the person who experiences the *kashf*. Therefore, when the shaykh asked him to carry out that act, he ought to have affirmed what he said, thought to himself that there must be some mystery behind this, but it was no way permissible for him to act on it without first obtaining proof from the Sharīʽah.

In short, whether the person is a shaykh or a *murīd*, both are duty bound to follow the Sharīʽah and the Sunnats of Rasūlullāh *sallallāhu ʽalayhi wa sallam*. In fact, the bond with the shaykh is established to acquire the recognition of Allāh *taʽālā* through him, and so that

it will be easy for him to follow the Sunnah. But if people find the *mashā'ikh* and *murīds* acting against the obvious instructions of the Sharīʿah, they will lose confidence in the group of Sufis.

This is why I think that in today's times such people have entered the *t̲arīq* who are not real shaykhs. They make statements which cause the people to have no respect and reverence for the Sharīʿah. People see that if a person can be referred to as a *buzurg* (pious personality) even after acting against the orders of the Sharīʿah, then acting against the Sharīʿah is not a very serious matter. This is the effect which it has on the masses. As for the *'ulamā'*, when they see that this group [Sufis] is causing harm to the Sharīʿah by not differentiating between the lawful and the unlawful, they also become displeased with this group.

This resulted in a major gulf between the two groups. As ignorance increased, the gulf increased. To Allāh we belong and to Him is our return.

Consequently, this has resulted in the belief that the Sharīʿah is one thing and the *t̲arīqah* is something else. Qād̲ī Thanā'ullāh Pānī Pattī S̲āh̲ib *rah̲imahullāh* writes in this regard:

> Do not think that the T̲arīqah is in conflict with the Sharīʿah. Such thoughts stem from ignorance.

Another harm of this is that the Sharīʿah has been discarded totally. The *mashā'ikh* caused their *murīds* to follow them without bothering whether any action was in conflict with the Sharīʿah or not. Instead, they convinced them by saying:

> You must dye the prayer mat if your shaykh instructs you because he knows the signs and markings on the path.

The *murīd* too considered the order of the shaykh to have descended from Allāh *taʿālā*. He therefore closed his eyes and carried out his order irrespective of whether it was according to the Sharīʿah or not. Furthermore, he could not even distinguish whether the shaykh was right or wrong. Consequently, this independence of the *mashā'ikh* rendered the entire system of the *Dīn* and Sharīʿah topsy turvy. When the criterion for truth and falsehood which ought to have been the Qur'ān and Sunnah, became the actions and statements of the *mashā'ikh* – among whom there were already differences and disunity – each person made his own group and cut off his tie from the Sharīʿah. To Allāh we belong and to Him is our return.

Maulānā Muhammad Ismāʿīl Shahīd *rahimahullāh* writes in *Sirāt-e-Mustaqīm*:

When considering a person as your spiritual mentor (shaykh), ensure he does not contradict the Sharīʿah in any way and remains firm on following the straight path of the Qur'ān and Hadīth. Appoint such a person as your mentor and guide. However, it should not be the case that the *murīd* follows him in every condition. Rather, he should believe in the Sharīʿah as his guide and remain intrinsically adherent to Allāh and His Rasūl *sallallāhu ʿalayhi wa sallam*. If the shaykh instructs the *murīd* to do something which is in accordance with the Sharīʿah, he must accept it with his heart and soul. He must consider a permissible (*mubāh*) act of the Sharīʿah to be essential if the shaykh asks him to do it. If he asks him to do something which contravenes the Sharīʿah, he must certainly not obey him. Instead, he must reject it. A Hadīth states:

Obedience to the creation is not permitted if it entails disobedience to the Creator.[1]

Hadrat used to speak about this subject very often. He quotes the following couplets of a Sufi in his booklet *Hajjul Bayt*:

> The Kaʿbah is a house which was constructed by Ibrāhīm ibn Ādhar, while the heart is the access path of Allāh *taʿālā*. Thus, a single heart is superior to and more honourable than a thousand Kaʿbahs. You should therefore nurture the heart [for Allāh *taʿālā*]. This is the greatest hajj (*hajj-e-akbar*).

Nowadays, people quote these couplets profusely and they fully enjoy them. There is no doubt that the second part of it is a translation of a Hadīth. But before explaining this subject, Rasūlullāh *sallallāhu ʿalayhi wa sallam* first acknowledged the virtue and honour of the Kaʿbah. He said that it deserves esteem and respect. But in order to establish this claim, the Sufi introduced it with a prelude which is most crude. He said:

> The Kaʿbah is a house which was constructed by Ibrāhīm ibn Ādhar…

I ask you, what is the point in mentioning the name of Ādhar with the Kaʿbah? Was this Kaʿbah constructed by Khalīl Ādhar or Khalīlullāh [the close friend of Allāh]?

When it comes to the construction of the Kaʿbah, Allāh *taʿālā* addresses Rasūlullāh *sallallāhu ʿalayhi wa sallam* as follows:

[1] *Sirāt-e-Mustaqīm*, p. 92.

Remember when Ibrāhīm was raising the foundations of the Kaʿbah, and Ismāʿīl (as well).[1]

From this statement of Allāh *taʿālā*, the greatness and honour of the Kaʿbah is clearly gauged. Whereas that Sufi refers to it as a construction of Khalīl Ādhar. It is most astonishing why he did not consider this verse when composing those couplets. Read further:

It is established from the text of the Qur'ān that the Kaʿbah is not merely a building constructed by Ibrāhīm *ʿalayhis salām* but the first house in this world which was first constructed by angels. Allāh *taʿālā* says in this regard:

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ

Surely the first house which was set up for the people is this very one which is in Makkah: blessed and a guidance for the people of the world.[2]

In short, Hadrat would personally ponder and reflect deeply over every issue and give his view. He used to say: "A shaykh has to be a *muhaqqiq* (a researcher and investigator). He must not be like a robot having no opinion of his own, merely following everyone else's views without even understanding them."

Special Attention to Sincerity and Hypocrisy

Very often Hadrat would speak in praise of sincerity and the ill effects of hypocrisy. He would emphasise on his people to acquire sincerity and keep aloof from hypocrisy. Quite often he would quote and explain the Hadīth which outlines the signs of hypocrisy. In fact, most of his lectures revolved around this Hadīth. I personally heard him explaining this Hadīth in my

---

1 Sūrah al-Baqarah, 2: 127.
2 Sūrah Āl ʿImrān, 3: 96.

hometown and in Madrasah Dār al-ʿUlūm Mau Nath Bhanjan.

He would say: "There is a general malady of hypocrisy, this is why I speak on this Hadīth most of the time. In today's times, there is not much benefit in speaking about lofty conditions and high ranks. Rather, we have to highlight the evils which are committed by the masses and scholars and then provide a treatment for them. There will be more benefit in this.

I now quote the Hadīth which lists the signs of hypocrisy, and a few other texts which will prove beneficial – *inshā Allāh*. Inspiration is from Allāh *taʿālā* alone.

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰيَةُ الْمُنَافِقِ ثَلَاثٌ، زَادَ مُسْلِمٌ وَاِنْ صَامَ وَصَلَّى وَزَعَمَ اَنَّهُ مُسْلِمٌ، ثُمَّ اتَّفَقَا اِذَا حَدَّثَ كَذَبَ، وَاِذَا وَعَدَ اَخْلَفَ، وَاِذَا اُؤْتُمِنَ خَانَ.

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: There are three signs of a hypocrite – Imām Muslim rahimahullāh adds: even if he fasts, performs salāh and claims that he is a Muslim – then Imāms Bukhārī and Muslim unanimously narrate: When he speaks he lies. When he makes a promise, he goes back on his word. When he is entrusted, he breaks his trust.

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مَنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتّٰى يَدَعَهَا: اِذَا اؤْتُمِنَ خَانَ، وَاِذَا حَدَّثَ كَذَبَ، وَاِذَا عَاهَدَ غَدَرَ، وَاِذَا خَاصَمَ فَجَرَ. (متفق عليه–مشكوة ص ١٧)

Hadrat ʿAbdullāh ibn ʿAmr radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: There are four qualities which, if found in a person, he will be an absolute hypocrite. The one who has some of these

qualities will be considered to be a hypocrite regarding those until he gives them up. [The four are]: When he is entrusted, he breaks his trust. When he speaks he lies. When he makes a promise, he breaks it. When he disputes, he becomes vulgar.

Hadrat used to say: There are two types of hypocrisy. One is doctrinal and it amounts to unbelief. In other words, the person utters the creed of īmān verbally but holds a conflicting belief in his heart. The other type is practical hypocrisy. Its signs were mentioned in the above-quoted Ahādīth. Unfortunately, all these qualities are found in the Muslims of today. How sad it is that these qualities are found in them and yet they are satisfied and smug about their īmān.

Hadrat used to say: "It is generally believed that īmān and hypocrisy cannot be found in combination. However, I came across a Hadīth in the *Musnad* of Imām Ahmad ibn Hambal *rahimahullāh* wherein it clearly states that īmān and hypocrisy can be collectively found in a single heart." Hadrat used to quote this Hadīth quite often. He quotes it in his booklet, *Tahdhīr al-'Ulāmā'*. We are quoting its translation here:

Abū Sa'īd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The hearts of man can be divided into four categories: (1) a heart which is (*ajrad*) completely barren, in which something like a light is shining, (2) a heart which is (*aghlaf*) covered by a type of covering, (3) a heart which is mankūs, and (4) a heart which is *musaffah*. (Rasūlullāh *sallallāhu 'alayhi wa sallam* himself explains each one): (1) An *ajrad* heart is the heart of a believer, and the light in it is the light of īmān. (2) An *aghlaf* heart is the heart of an unbeliever. (3) A *mankūs* heart is the heart of a hypocrite. It recognized the truth, but then rejected it. (4) A *musaffah* heart has both īmān and hypocrisy in it. The īmān in it is like greenery which grows lush with wholesome water.

And the hypocrisy in it is like a boil which grows with blood and pus. Whichever of the two overpowers the other, that is the condition which will overpower the person's heart. In other words, if īmān has the upper hand, the person will be a believer. If hypocrisy has the upper hand, such a person will be a hypocrite. May Allāh *taʿālā* protect us.

Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh* writes in *al-Khayr al-Kathīr* that another form of hypocrisy is when a person believes in Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* with his heart and tongue, but because he commits sins with his tongue, heart, private parts, etc., his sins encompass him completely. A person who finds himself in such a situation has actually annihilated himself in his sins. In other words, the committing of sins has become part of his temperament and is second nature to him. This type of hypocrisy can be found with īmān, and this is the type which the Sahābah *radiyallāhu ʿanhum* used to fear.

The Sahābah Feared Hypocrisy

The *Ihyā' al-ʿUlūm* also states that Ibn Abī Malīkah *rahimahullāh* said: "I met 130 Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – and according to another narration – 150 Companions – each of whom used to fear hypocrisy a lot." He also said: "Hadrat ʿUmar *radiyallāhu ʿanhu* would constantly ask Hadrat Hudhayfah *radiyallāhu ʿanhu* (the confidant of Rasūlullāh *sallallāhu ʿalayhi wa sallam*): "O Hudhayfah! Did Rasūlullāh *sallallāhu ʿalayhi wa sallam* include me in the list of the hypocrites?"

A Muslim who has this type of practical hypocrisy will be deprived of the rank of the *siddīqīn* (the truthful) and will have to suffer the punishment of Hell for a certain period of time.

Note: Look! Hadrat ʿUmar *radiyallāhu ʿanhu* is from among the ʿAsharah Mubashsharah (the ten Companions who were given the glad tidings of Paradise). Yet he feared hypocrisy so much. How much more should people like us fear it and seek refuge from it!

A Sign of Sincerity and Hypocrisy

A hypocrite does not fear his hypocrisy. Imām Ghazzālī *rahimahullāh* states that the person who is furthest away from hypocrisy is the one who fears he has hypocrisy. And the one who is closest to hypocrisy is the one who feels he is free of it.

وقال رجل لحذيفة رضي الله عنه: أخاف الله أن أكون منافقا. فقال: لو كنت منافقا ما خفت النفاق. إن المنافق قد أمن من نفاق. ما خافه إلا مؤمن، وما آمنه إلا منافق.

A person said to Hadrat Hudhayfah radiyallāhu ʿanhu: "I fear Allāh taʿālā over the fact that I might be a hypocrite." He replied: "If you were really a hypocrite, you would not have feared hypocrisy. A real hypocrite is the one who feels secure from hypocrisy. None but a believer fears it, and none but a hypocrite feels secure from it.

Hadrat used to quote to us the following Persian text from *al-Fauz al-Kabīr* of Shāh Walī Allāh *rahimahullāh.* The translation of which is as follows:

> There is no difference between those who heard the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam* directly but then chose hypocrisy, and those who were born after him, who firmly believe that his ruling is absolute, but still practised against his rulings and teachings.

During our student days, when it was the time to study *tafsīr*, Hadrat said to us: "I will first teach you those

verses of the Qur'ān in which the traits and habits of the hypocrites are mentioned so that the despicability of hypocrisy may settle fully in your minds and you develop a desire to choose sincerity. When I complete this, I will teach you the *tafsīr* of the Qur'ān in sequence." Subsequently, this is exactly how Hadrat taught us.

Hadrat used to say: "I severely abhor pride and hypocrisy." He would speak a lot against these two qualities and emphasise on his people to abstain from them.

In line with Hadrat's inclinations and special teachings, there are certain couplets which he used to recite in his *munājāt* (private conversation with Allāh *taʿālā*) and in the *shajarah* (spiritual family tree) of the *mashā'ikh*. The *duʿā'* which he used to make as a means is also most excellent. I am especially attached to it and feel that quoting it here will – *inshā Allāh* – prove beneficial. He used to say:

> Remove hypocrisy, pride, transgression and arrogance from my heart. Bestow me with true love, loyalty, honesty, purity, sincerity and effulgence. Through the means of the pure shaykh of Wasīyyullāh. O Allāh! Accept from us, surely You are all-hearing, all-knowing.

Daʿwat and Tablīgh

Hadrat had a special concern for the propagation of Islam. He himself carried out this service and asked others to do the same. In fact, he used to remain restless with regard to it. He used to speak about the need for people who invite and call towards Allāh *taʿālā*, and used to provide details on the etiquette and prerequisites for propagation. A lengthy article on

enjoining good and prohibiting evil has been printed in the April/May 1965 issue of *Maʿrifat-e-Haq*. I request the reader to study it.

Hadrat would value those who carried out this service and prohibit his associates from disputing with them.

When those who were engaged in *daʿwat wa tablīgh* came to visit Hadrat, he would honour them, fulfil their rights of hospitality, speak about the benefits of this work to the *ummah*, express its need, and encourage them.

If he heard any complaints against this work by his own people, he would reprimand them. The following enlightening article is quoted as testimony. It was published in *Wasīyyatul ʿIrfān*, Shaʿbān 1400 A.H. under the heading, *Dīn is advice.*

Dīn is advice

> I have heard from different places and reliable sources that some people are quarrelling with the *tablīghī jamāʿat*. They are not doing any *Dīnī* work of their own (even in their own capacity) nor are they allowing others to do it. Instead, they are creating various types of obstacles in their path. I consider it most detestable for a person not to do something himself and then to stop others from doing it. In fact, he raises so many objections against those who are doing the work that the latter become panicked and give it up altogether. The need for people to do *Dīnī* work in today's times is obvious. The need for as many people as possible to render *Dīnī* services is also well known. It is a known fact that in every era there will always be some servants of Allāh *taʿālā* who will serve this *Dīn* and preserve it with their hearts and souls. It is highly

possible for methodologies to differ for the attainment of this single objective. Consequently, even in today's times there are *'ulamā'* of the *Ahl-e-haqq* (those on the right path) who are striving and toiling according to their respective capabilities – may Allāh *taʿālā* reward them for their efforts.

Now if anyone has any differences with regard to a specific methodology, then he should at least continue doing his work according to his way and courage. But at the same time, it is essential for him to encourage others who are engaged in *Dīnī* services, assist them and make *duʿā'* for their goodness. If he is aware of any lapse on their part, he must explain to them in a soft and affectionate manner by way of advice and desiring the wellbeing of others. It does not mean he must curse and criticize the entire group or movement, or to speak out against the elders of the *jamāʿat* merely because of some misdemeanour committed by an individual or ignorant person. I detest such behaviour and consider it a cause of disunity among the Muslims. And this is not the time for all this.

It is necessary to make efforts to create mutual love and affection among all Muslims, and to remove malice and enmity from the hearts. For any *Dīnī* and mass effort to be successful, the first stage is for there to be mutual unity among the members. I therefore instruct Muslims in general and my associates and friends in particular to abstain from quarrelling with any group carrying out *Dīnī* services (whether the *tablīghī jamāʿat* or any other group). Instead, as far as possible,

> they must continue helping and assisting them. If they cannot do any of this, they should at least continue making *duʿā’* for their wellbeing. After all, Hadrat Maulānā Ilyās Sāhib *rahimahullāh* is also from among our elders. Allāh *taʿālā* forbid – he was neither a *mubtadiʿ* (involved in innovation) nor an insincere person whereby one could have rejected and refuted his *jamāʿat* (i.e. which is based on correct principles).
>
> As for some of the shortcomings in methodology which are being committed by people who came later on, I have ascertained that the *ʿulamā’* among the *jamāʿat* and the elders are also aware of them. They are not unmindful of them and will rectify the matter. What is the need for me and you to place obstacles in the path of a *Dīnī* work which is taking place and to open a new door [of conflict] for Muslims?
>
> In these volatile times, I consider the slightest tribulation to be most destructive to the Muslims. This is why I myself would steer away from it and advise my associates to distance themselves as well. After all, *Dīn* is advice.

I now consider it appropriate to quote a letter of Hadrat which he sent as a reply to two questions posed by a *maulwī sāhib*. Hadrat's sentiments and attitude will be clearly gauged and it will provide more insight to the reader.

A maulwī sāhib's questions and Hadrat's reply

1. Did Hadrat Aqdas Hakīmul Ummat Thānwī *rahimahullāh* disagree with the *tablīghī jamāʿat*?

2. Do you also disagree with the *tablīghī jamāʿat*, and what is the nature of your disagreement?

Reply:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

We received similar questions in the past and we provided answers to them. You too have done the same thing. It is most astonishing to receive questions of this nature from people like you.

This *tablīgh* is not something which started recently. A lengthy period of time has passed. It is now on the rise, *ʿulamā'* participate in it, and after bearing in mind its need and Sharʿī position, they brought it into practice. This is as clear as the day. So is there any need for such questions, and that too from people like us? The objective is to serve the *Dīn* and to do it in the way shown by the Sharīʿah. The *ʿulamā'* know both these things [to serve *Dīn* and to do it according to the Sharīʿah]. It becomes necessary on those who consider it necessary to follow them.

When any person undertakes any work, he understands its importance and the Sharʿī basis for it before he commences that work. These two points ought to be borne in mind, after which there is no need to ask any questions. Questions ought to be asked before embarking on an action. So what is the benefit of these questions now?

Tablīgh is presently on the rise and will continue increasing by the day. The one who is in agreement with it must bring it into practice with sincerity. The nature of your questions hint at some sort of hesitation – there is either hesitation in the actual permissibility of the work or should every person join it? There are many types of work and it is necessary to do them all. It is necessary for one group to do this work [of *tablīgh*] as

well. And it is essential for every group to bear in mind the limits of the Sharīʿah.

Was salām
Wasīyyullāh, may Allāh *taʿālā* pardon him.

Unique Methodology of Rectification and Training

A unique quality of Hadrat was to pay particular attention to the rectification of those who established a bond of rectification with him, who pledged *bayʿah* to him, or where residing in the *khānqāh* and *madrasah.* He would keep a sharp eye on them. He used to say: "It does not mean that if a person pledged *bayʿah* or resides in the *khānqāh* his rectification will be made automatically. Sometimes the opposite is true. After living for many years in the *khānqāh*, we realize that a person had no inclination whatsoever to his rectification. In fact, he does not even see the need for it. This is why I constantly ask those who are here: 'Why are you living here and what is the purpose of your stay?'"

Hadrat used to explain the reason for this: "There was an attendant who remained in the service of a famous *buzurg*. He had become so close to the *buzurg* that the latter's close associates and even *khulafā'* used to fear him lest he may complain against them. But after the *buzurg* passed away, he himself used to say: 'I did not live with him for even a single day for the sake of Allāh *taʿālā*.' To Allāh we belong and to Him is our return."

Hadrat used to relate to us: "There was a Bedouin who owned a camel. He used to carry the goods of *hājīs* and charge them for this service. He did this work for many years. On one occasion, he asked a person: 'Why do so many people come here [to Makkah] every year?' Now look, he did not even know the reason why so many people come to Makkah Mukarramah. In the same way,

it may well be that a person lives with a *buzurg* for a long period but does not know the real objective for remaining with him. He was merely living there as a custom and passing his time there."

In this regard, Hadrat would pose verbal questions [with regard to the purpose of staying in the *khānqāh*] and sometimes by writing letters. In this way, he would draw the attention of the *tālibīn* and continually direct them towards rectification. I present a few written notes as examples:

Guidelines to students

اَلْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

I address the students who are living here for the sake of acquiring knowledge. While living here, it will be necessary for them to do the following things:

1. To strive in the acquisition of knowledge and in perfecting their capabilities.

2. In addition to strict performance of the compulsory duties, they must be vigilant with regard to the rectification of their character. It will be necessary for me to be satisfied with them in this regard.

It will be necessary for the teachers to also bear in mind the above two points. Together with their own rectification, they must supervise the students as regards the above two points. To merely enable students to turn pages and to use them as a practising ground for their knowledge is totally against their position. The teachers are not independent in this regard. They must continue informing me with regard to these two matters which concern the students. It will be necessary for them to consult me from time to time. I end this matter.

The second matter follows:

Those who frequent this place for the sake of *Dīnī* rectification must devote their full attention to this. They must adhere to their times and not allow any time to be wasted. The spare time which they have after engaging in *dhikr wa fikr* (remembrance and contemplation) must be spent in reading *Dīnī* books after consulting with me. They must not make their own decisions in selecting reading material. After completing a book, they must inform me of their approval of the book.

Our duty is solely to convey the message.

Wasīyyullāh, may Allāh *taʿālā* pardon him.[1]

Drawing the attention of teachers over their negligence

Hadrat said: There is no formal madrasah here. Rather, this place has become famous as a *khānqāh*. I too have become discredited because I am considered to be a person of the *khānqāh*. As for the system of education which I initiated, I did it solely to increase knowledge and to make it an impetus for progress in deeds and actions. I consider both systems to be assistants for each other. In other words, I consider knowledge for the sake of practice and practice for the sake of knowledge to be essential. But I noticed that ever since this system was initiated – which I initiated for the sake of *Dīn* – people are displaying even more neglect and heedlessness. The reason for this is that nowadays knowledge is not considered to be an aid for practice, and knowledge alone has become the cause of negligence. The two [knowledge and practice] are considered incompatible with each other.

I am therefore asking this question: After I said all this, what is the purpose of your wanting to come here? I want an answer before you decide to come here.

---

[1] *Maʿrifat-e-haqq*, Muharram 1392 A.H.

Encouraging his close associates to realize their responsibilities

Respected brothers! As salāmu ʿalaykum wa raḫmatullāhi wa barakātuh.

I am addressing those who sincerely frequent me. There are many responsibilities in the madrasah which are related to financial matters. For people like us to get caught up in them will destroy whatever little respect we have. Therefore, we will carry out the tasks for which we are qualified. As for collecting monies, this is the job of others and they will do it. Two tasks cannot be fulfilled at one and the same time. There is a need to devote one's self totally to serving *Dīn*, and there is also a need not to have such a bond with others. Therefore, the sincere brothers must realize their responsibilities and be prepared to do the work before its time.

Our duty is solely to convey the message.

Advice to people of rectification

All praises are due to Allāh *taʿālā* and salutations to Rasūlullāh *s̠allallāhu ʿalayhi wa sallam*.

This servant addresses the readers with regard to the severe harm of disputes, arguments, mutual conflicts and quarrels, and the spreading of rumours have on the *ummah*. This is fully known to every person of rectitude. By the coincidences of time, we are not only involved in all this but wish to get others involved as well. Even the assemblies and gatherings of the *ʿulamā'* are not devoid of this. Now you tell me:

> If unbelief were to gush out from the Kaʿbah,
> where will submission to Allāh remain?

It was the duty of the *ʿulamā'* to strictly prohibit the masses from conflicts and troublemaking, and to keep control of them. But they do not have the power to do it.

The harms to the *ummah* are obvious and glaring. I would like to distance my people from all this. But this can only be done when those who come here help and assist me by not making *Dīn* a target of their discussions, and to fully bear in mind the object of these assemblies. This will be their help to me. I very respectfully request you people to ponder over this matter with a cool mind and to help me in this regard.

Our duty is solely to convey the message.

<u>An important announcement to stay away from political issues</u>

Brothers! This is a *Dīnī* place where matters of education and rectification are discussed and explained. Those who come here are taught to rectify their character. I said this before and am saying it again: No person is to engage in any political discussions. Any person who has an interest in such matters should excuse this venue and then do as he wills. I prefer keeping my place away from matters which do not concern me.

> We have not read the stories of Alexandra and Dārā (so do not ask us about them). You must only ask us about mercy and loyalty (Allāh's mercy and His servant's obedience to Him).

Was salām.[1]

<u>Two words of advice</u>

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ، أَمَّا بَعْدُ

---

[1] *Maʿrifat-e-haqq*, Muharram 1394 A.H./February 1974.

Through my experience and observations I can say with conviction that all the fights and disputes which we see nowadays are solely for the acquisition of power and positions. There is no criterion to see who is qualified and who is not. The detestability of this is obvious. The desire for power and position is in itself blameworthy. But it is made worse when there remains no concern about eligibility and non-eligibility.

This is why I advise all my associates to never fall into this. They must consider it most detrimental to their *Dīnī* and worldly matters. They must not dispute with anyone in this regard. Such discussions too should not take place in *Dīnī* places. This will put an end to all problems. If my advice appeals to Muslims in general as well, they must practise on it.

> Peace and comfort in both worlds lie in affection towards friends and consideration towards enemies.

I am saying one more point as a word of advice. Imām ʿAbd ar-Ra<u>h</u>mān ʿAlī Jauzī *ra<u>h</u>imahullāh* writes in his book, *al-Adhkiyā'*, that the greatest thing which Allāh *taʿālā* conferred to man is his intellect. Because this is the means through which he gains true recognition of Allāh *taʿālā*, all the expediencies of *Dīn* and this world are formulated through it, man is able to view the consequences of actions, fathom complex issues, and aim for and accumulate merits through it.

<u>H</u>a<u>d</u>rat Maulānā Shāh Ahlullāh <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* who is the brother of Shāh Walī Allāh <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* writes in his *Chahār Bāb*:

> Although intelligence, vigilance, understanding and farsightedness are natural dispositions since birth, by remaining in the company of experienced and intelligent people, acquiring rational sciences, and

listening to stories and words of advice, these increase and progress continually. One should therefore endeavour to strengthen his power of intellect on a daily basis. In fact, a person should try and endeavour to include himself among the intelligent ones. He must not allow himself to remain in the company of foolish people. If the intellect is such a great thing, one ought to make use of it; he must not leave it idle.

I say: Because we are not making use of our brains, our worldly and *Dīnī* lives are destroyed. Our powers of thinking are totally paralysed. I find the pious particularly paralysed in this regard.

Was salām
Request for *duʿā's*, Wasīyyullāh, may Allāh *taʿālā* pardon him.[1]

Note: You can gauge from the above writings the immense importance Hadrat attached to the training and tutoring of his associates. If such concern was to be found nowadays among the *mashā'ikh* and principals [of *madāris* and *dār al-ʿulūms*], and this concern was developed in their respective circles among their associates and followers, a lot of rectification will be achieved and our religious institutions will be safe and preserved from corruption. Inspiration is from Allāh *taʿālā* alone.

A Reformational Theme Which Appealed to Hadrat

Al-Ibdāʿ fī Madār al-Ibtidāʿ is a book written by Sayyid ʿAlī Mahfūz Misrī which appealed to Hadrat tremendously. He used to relate many themes from it. From among the themes which he used to relate quite

---

[1] *Maʿrifat-e-haqq*, Dhū al-Qaʿdah 1392 A.H./January 1973.

often is the one he wrote and sent to Hadrat ʿAllāmah Maulānā Muhammad Ibrāhīm Balyāwī *rahimahullāh*, and was very much liked by him. Portions of it are translated below.

From among the evil innovations which have proliferated in today's times is a total laziness and disregard for matters of *Dīn*. Deception has crept into noble people as well. Our institutions and societies are teaching various types of deviations and misguidance to our youth. Obviously, a person who grows up with a particular trait will grow old with it as well. Their illness has become incurable to a reformer and mentor. This is why they [reformers and mentors] have not succeeded in removing the crookedness in the *ummah* and purifying people of the dirt and grime which has collected on them. Consequently, they became despondent of their rectification and gave up advising the *ummah* and teaching *Dīn* to the people.

Note: The above text of *Al-Ibdāʿ fī Madār al-Ibtidāʿ* was quoted by Hadrat in a letter to ʿAllāmah Muhammad Ibrāhīm Balyāwī Sāhib *rahimahullāh*, the Shaykh al-Hadīth of Dār al-ʿUlūm Deoband. The latter was very impressed by it.

Hadrat's Experience With Regard to a Particular Matter Concerning Rectification

Hadrat said: "I have had experience in rectifying and reforming people and found that softness and leniency is more appropriate for a mentor. In other words, if there is to be any real benefit, it comes from softness. If softness does not work, harshness too will not work. In fact, it sometimes proves to be harmful. This is why I tell you people to be soft with your associates and your people at home. Success lies in this. I say to people: 'Brother, if you see bad character, evil mannerisms and disorganization in your people at home, then you

yourself must adopt good character, good mannerisms and set right your manner of organization at home. If you also have evil ways and are disorganized like them, what will happen to the entire household?! Your house will become a sample of the Hell-fire. The problems we see in homes today is because of this very same bad character. No one person is prepared to accept and bear the ways and mannerisms of the other."

Special Advice

Hadrat used to stress on his associates to inform him of their conditions and situations. We used to certainly inform him of our conditions once a week or every fortnight. We would also request him for advice, guidelines and *du'ā'*. On one occasion, when I requested him for advice, he wrote the following line:

> Water always flows towards a decline.

When I requested him again, he wrote these couplets:

> This body has been made to work. Do not leave it without any work. The heart has been made for the True Beloved.

Hadrat liked anonymity. He would read this couplet quite often:

> So what if you have become a mirror? Obliterate yourself. Embrace obliteration if you are not a fool.

Sometimes he would read these couplets:

> If intelligence says that the heart should not have a devoted centre, it would be better for the heart to stay far from it. The wine of recognition inhabits a broken heart. I have heard that this glass is better if it broken into bits.

Hadrat Shaykh Sharaf ad-Dīn Yahyā Munīrī says that everything loses value when it breaks. But the value of the heart increases when it breaks.

Mūsā *ʿalayhis salām* said: "O Allāh! Where should I search for You?" Allāh *taʿālā* replied:

اَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوْبُهُمْ لِأَجْلِيْ

I am by those whose hearts have broken for My sake. If anyone is searching for Me, he must search for Me by them.

ʿAllāmah Iqbāl conveys the same message very beautifully in the following couplet:

> Do not be too careful in looking after it. This is that mirror which, if broken, is most dear in the sight of the Maker of the mirror.

Hadrat's Statements With Regard to Rectification

Hadrat was an expert and master in the psychologies of people. He was fully conversant with his times, the people of his times, their conditions and their sentiments. This is why he would explain and transmit the conditions and situations of each person and group appropriately. In this way, each person would understand his nature, be affected by it and focus his attention towards his rectification. We are quoting a few statements in this regard. May Allāh *taʿālā* prove the truth of our claims.

Immoral people are rulers and leaders

The criterion to differentiate between good and evil has disappeared in our times. Consequently, immoral people are rulers and leaders everywhere. They do as they will, and no one can say anything to them.

This is an era of corruption

This is an era of corruption. The person who is appointed to a task does not want to carry it out. This is why our centres are deteriorating. This is a very strange condition of people – they do not want to work and instead, are spoiling all work. But no one can say anything to them. On the contrary, they want to take a salary for their corruption.

Causing corruption is considered a virtue

Because of their immorality and evil characteristics, people have already corrupted their homes. They have now come to corrupt our places. It is as though they are saying: "Why are these places still preserved and intact? Our excellence lies in corrupting them as well so that we may receive the full recompense and punishment for it on the day of Resurrection."

Tribulation is common

We sit inside our homes and close the doors in order to protect ourselves. This is exactly when people do not allow us to relax. Rather, they want to engulf us in their corruption. The time has come regarding which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: "Towards the end of time, tribulation will seep into the homes." This is exactly what is happening nowadays. For example, we are seated inside our homes but the sound of music from outside is coming inside. How can we protect our ears from this? The same applies to our eyes. It has become difficult to save ourselves from evil glances.

Elections are a tribulation

In the same way I consider these elections to be a type of tribulation. A person cannot stay aloof from them even if he wants to.

The cause of corruption

Do you know the reason for dissension and corruption in our religious centres? It is because such people have entered these blessed places and centres of reformation who have not rectified their selves in the least and are not even concerned about it. In fact, they do not even see the need for it. The greatest of *'ulamā'* used to go to the *Ahlullāh* for their rectification and reformation. They would remain in their company for lengthy periods of time. Only then would their *nafs* be rectified to a certain extent. When they served *Dīn* after this, something was achieved. But this is not the case today. Even if there is any connection with the pious personalities, it is only customary. How, then, can there be rectification? This is why I see even the people of the *madāris* not bothering about their rectification. Instead, they are riding on the horse of the *nafs*. How, then, can there be any good and blessings in those *madāris*? What rectification and reformation could be achieved there? Hence, we see nothing but corruption and dissension in those places. We seek refuge in Allāh *taʿālā*.

This is why I only want those who earnestly desire their rectification to come to me. I do not intend having a large following. What will I do with a large following when no work is being done? We do not want to fill this place with useless people. Only those who really want to rectify their selves must come here, even if they are few in number. I am forever ready to serve them. The *Ahlullāh* really appreciate the one who is seeking Allāh *taʿālā*. Allāh *taʿālā* said to Hadrat Dā'ūd *ʿalayhis salām*: "O Dā'ūd! When you see anyone seeking Me, you must become his attendant." Glory to Allāh! Look at the rank of the one who is seeking Allāh *taʿālā*. How, then, can any *buzurg* cast aside a genuine seeker of Allāh *taʿālā*!?

The nature of corruption

If a particular task is not being carried out in a place for which it was set aside, that place will be considered to be corrupt and useless. If knowledge of *Dīn* is not being imparted properly in the *madāris*, the *madāris* are corrupt. If the work of rectification and reformation is not taking place in the *khānqās*, the *khānqās* are corrupt. In short, if no attention is paid to knowledge, practice, *Dīn*, religiosity, piety and purity in our religious institutions then they are corrupt.

Corruption has become a food

There are many people who consider injuring and harming Allāh's creation to be a very important task. They revel in causing corruption and dissension. It is as though this has become their food without which they do not feel any comfort. This is a terrible situation. May Allāh *taʿālā* rectify them.

Demanding respect from the *Ahlullāh*

Instead of coming here for their *islāh* (rectification), some people start making my *islāh*. They demand respect and adoration from me, and are angered by the slightest shortcoming in this regard. Whereas they do not enjoy any respect at all in their own homes. They are always lamenting the mutual evil character [which exists in their homes], and no one can say or do anything against the other. But when the very same people come here, they become very brave. When we start rectifying their bad character, they conversely accuse us of having bad character. Because they have no value for *Dīn*, they wish to make us subservient to them. Yet when the very same people go to an office or court, no one bothers about them. In fact, they have to listen to the scolding of the common errand boys who are there. But they are not angered by this because they

respect and revere the work that is done there. This is why they will stomach everything.

To fall on one’s body

Some people do not understand what we say and do not practise on our teachings in the least. Yet they want to fall on our bodies without any understanding, and want to consider our bodies to be blessed. They consider physical proximity with the *mashā’ikh* to be the essential objective and goal. They think that by merely falling at their feet the *mashā’ikh* will be happy with them and overlook their rectification and training.

Well, let me say this: Holding the feet of the shaykh in this way will not make any difference to you, just as there is no benefit in holding on to a pillar. As long as you do not make a firm intention of rectification, there will be no benefit in holding the shaykh’s feet.

The actual purpose is rectification, and these people do not want to “dirty” their hands for this.

The essential blessing is the teachings

The fundamental blessing of a shaykh lies in his teachings. Hold on firmly to his teachings and practise on them. This is of real use. Without an intention for rectification, mere physical closeness is of no benefit.

A statement of Hadrat Thānwī *rahimahullāh*

I said to Hadrat Maulānā Thānwī *rahimahullāh* about a certain person: “Hadrat, he spent so much of time in the service of such and such *buzurg* but his rectification was not realized.” Hadrat replied: “Nothing can be achieved by merely staying [with a *buzurg*]. A person will only be rectified if he remains with him with the intention of rectification.”

The condition of an attendant

We saw this with our own eyes: There were some people who served as attendants to certain *buzurgs*. These attendants were such that even the *khulafā'* of the *buzurg* used to be scared of them, and feared they would complain against them to the shaykh. But later on their condition deteriorated to such an extent that they were not even regular with their salāh. To Allāh we belong and to Him is our return.

[A poet says]:

> We went to the Kaʿbah but our love for idols did not leave us. We drank Zam Zam water but the fire in our heart was not extinguished.

The detestability of foolishness

When I ask the reason for a certain mistake, people are very quick to say that they committed the mistake out of foolishness. It is as though they consider foolishness to be a trivial matter. Whereas foolishness is a very dangerous illness.

It was because of this very same foolishness that the unbelievers did not accept Rasūlullāh *sallallāhu ʿalayhi wa sallam* and became destined for the Hell-fire. If they had any intelligence, they would have realized the major difference between themselves and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Maulānā Rūm *rahimahullāh* says:

> The wretched ones did not have eyes with which they could really see. The good and bad appear the same to them. They considered the Prophets to be just like them, and similar was their attitude to the pious friends of Allāh. They said: "We are humans and so are they. We are all the same bundles of sleep and food." Their blindness does allow them to

realize that there is a vast difference between the two.

Hadrat ʿĪsā *ʿalayhis salām* flees from a foolish person

Look at what an evil thing foolishness is: Hadrat ʿĪsā *ʿalayhis salām* was running and fleeing one day. People asked him: "Why are you running like this?" He replied: "I am fleeing from a foolish person." The people said: "You are able to cure the blind and the lepers, why don't you cure this person as well?" He replied: "I read the words which I normally read to cure people several times on this person but they had no effect on him."

Maulānā Rūm *rahimahullāh* says:

> Foolishness is an illness which invites the wrath of Allāh.

How to acquire affinity with Allāh *taʿālā*

Some people say that the reason why *maulwīs* do not acquire affinity with Allāh *taʿālā* is that they do not engage in *shughl* (spiritual practices). I say: First of all it is wrong to say that the *maulwīs* do not acquire affinity with Allāh *taʿālā*. Many *maulwīs* have acquired affinity and are continuing to do so. In fact, Imām Shāfiʿī *rahimahullāh* says that if the *ʿulamā'* are not the *auliyā'* of Allāh *taʿālā* then there is no one who is Allāh's *walī*. Allāh *taʿālā* says:

إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

From His servants, it is only the ʿulamā' who fear Allāh.

All the Sufis unanimously state:

مَا اتَّخَذَ اللّٰهُ وَلِيًّا جَاهِلًا قَطُّ

Allāh taʿālā never betook an ignorant person as His walī.

Secondly, the reason which they give, i.e. they do not engage in *shughl*, then this too is not correct. In order to acquire affinity with Allāh *taʿālā*, there is a need for abundant *dhikr*, rectification of character and purification of the *nafs*. Anyone who follows these causes – whether an *ʿālim* or an ordinary person – will acquire affinity. The person who does not follow these causes will never acquire affinity. The way is the same for everyone – an *ʿālim* and a non-*ʿālim*.

A statement of Hadrat Hājī Imdādullāh

Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *quddisa sirruhu* says: "The person whose character is not right does not have the capability of affinity with Allāh *taʿālā*."

A statement of Maulānā ʿAlī Ahmad Sāhib

A well known pious personality of our area, Maulānā ʿAlī Ahmad Sāhib *rahimahullāh* (who was a resident of Walīdpūr Bhīrā) used to say: "Let alone a complete *tālib* (seeker) even a half *tālib* did not come to me. The food is cooked, prepared and ready, but there is no one to eat it." Hadrat used to quote this statement quite often so that we are made aware and we develop a quest and yearning to acquire the essential treasure of Hadrat.

Genuine quest

The *Ahlullāh* state that a genuine quest is the key to success. Hadrat Shaykh Farīd ad-Dīn ʿAttār *rahimahullāh* says:

> O Farīd! Remain true in your quest so that
> you acquire the keys to Allāh's recognition.

But it is so unfortunate that people do not turn to the treasure which the *Ahlullāh* have and do not acquire it from them. Instead, they are desirous of the world from the *Ahlullāh* as well. When they ask the *Ahlullāh* to make *duʿā'* for them, they ask for the fulfilment of

worldly objectives. Someone will ask for *du'ā'* for victory in a court case, another will ask for good health, another will ask for abundant sustenance. Very few ask for *du'ā'* for the sake of *Dīn*.

When any person writes: "Hadrat, make *du'ā'* I become religious", Hadrat would become very happy and say: "This person is a true seeker. This is the *du'ā'* which should be asked for. I become happy with such a request."

Rectify the self immediately

Listen! If you rectify your *nafs* you will live with honour. If not, you will be disgraced and humiliated everywhere. If you do not rectify yourself now and try to combat your *nafs* later on, it will overpower you. All your knowledge will be rendered useless; it will not avail you in any way. And if you take the gift of your *nafs* before Allāh *ta'ālā*, it will not be accepted.

Concern for your rectification

I myself am never unmindful of my *nafs*. Rather, I am always on my guard. When I say things to others, I make my *nafs* my first addressee, then I direct the attention of my close ones to it, and then direct it to others.

Hadrat used to quote this couplet a lot:

> The self will always be cut and trimmed in this path to Allāh. Never be unmindful of the self for a single moment.

Some people listen with their eyes

When Hadrat used to explain an important matter with regard to rectification and he noticed anyone staring with a fixed gaze, he would point towards the person and say: "He is not listening with his ears, he is listening with his eyes."

Hadrat would say this with regard to the person whom he thought was not understanding what he was saying and had no intention on practising on it. He was merely staring at Hadrat to delude him so that Hadrat would assume he was listening very attentively and fully understanding whatever he was saying.

Hadrat was actually conveying to him in a very subtle way: "I understand the nature of your staring in this manner. You cannot delude me in this way."

Hadrat used to say all these things so that the seeker may listen attentively, comprehend and put into practice.

Sincerity is a great bounty

Sincerity is a great bounty. Imām Ghazzālī *rahimahullāh* has written that a person can receive salvation if just a single moment in his entire life is passed with sincerity. This is because sincerity is a very rare commodity which is developed after much difficulty. Even in religious works you will certainly find some sort of adulteration through ostentation, vanity and worldly motives. This results in the reward for the action going to waste.

A statement of Sayyidunā ʿAbd al-Qādir Jīlānī

Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* said: "We reached sincerity after passing through the deep and dangerous valley of ostentation."

Hadrat used to comment on this by saying: "Any other person cannot claim to have passed through ostentation. Since the Shaykh had reached the high stages of sincerity, he frankly stated that he had lived in the valley of ostentation. This shows the peak of his perfection and is a mark of his absolute sincerity."

It is essential to tread the path if you want to reach your destination

Everyone wants to reach the destination, but they either do not follow its path or choose a wrong path. How, then, can they reach their destination!? *Sulūk* is necessary if you want to reach your destination. Once you start walking, Allāh *taʿālā* will draw you.

Hadrat used to explain this with the following example: When a child starts to walk, he tumbles and falls, and advances towards his parents. The parents then advance towards him and embrace him. The same applies to the relationship between a servant and Allāh *taʿālā* who displays thousands and millions times more mercy than one's parents. When a servant starts to traverse the path, Allāh *taʿālā* responds by embracing him in His mercy.

Hadrat used to relate the following story quite often: A *buzurg* was passing by the palace of a king. The king wanted to call for him, so he suspended a rope ladder from the upper storey and the *buzurg* reached the king in a few moments. The king asked him: "How did you reach Allāh *taʿālā*?" He replied: "Just as how I reached you. Had I wanted to reach you of my own accord, I do not know how many rounds I would have had to make. But when you wanted to meet me, I reached you immediately. The same applies to when a person wants to reach Allāh *taʿālā*."

After relating this story, Hadrat used to say: Now everyone wants to reach in this manner without following *sulūk*. Brother! Even that *buzurg* left his house and reached the king's palace. Only then did the king draw him to himself through the rope ladder. Had he remained in his house, how would he have reached the king through the rope ladder?

If you want to reach Allāh *taʿālā*, you will have to follow the path of *sulūk* in the same manner. Only then will you succeed. Yes, it is totally correct that a person cannot reach Allāh *taʿālā* solely through his efforts and striving. But it is His norm to draw a person to Himself when the person starts to walk towards Him.

There is also the story of Shāh Bhīk *rahimahullāh* who was repairing the roof of Shāh Abū al-Maʿālī *rahimahullāh*. The latter was in his house eating some food. He suddenly took a morsel of food, went out to the courtyard and said to Shāh Bhīk: "Here, take this." Shāh Bhīk jumped down immediately, took the morsel of food and was blessed with spiritual treasures there and then.

Hadrat used to say: Nowadays, everyone desires to become a *buzurg* like this [i.e. without any effort]. They want to find a *buzurg* who will confer everything to them all at once, without having to do anything. But they do not look at the amount of striving Shāh Bhīk *rahimahullāh* went through before this, and how much he obliterated himself.

There is a well-known story about him. Shāh Abū al-Maʿālī *rahimahullāh* was staying over at a particular place where exotic foods were prepared. Shāh Bhīk was also present. When they completed the evening meal and the Shaykh fell asleep, Shāh Bhīk said to their host: It is not nice that we eat *palāu* (a rice dish) and *zardah* (a sweet dish) while the Shaykh's family has to eat ordinary food." The host asked: "How can we send this food to them?" Shāh Bhīk said: "I will take the responsibility of taking it." Every night when the Shaykh used to fall asleep, Shāh Bhīk would rush and take the food to his Shaykh's family which was about twenty miles away. He would then return by the time of *tahajjud* (pre-dawn). He did this for several days.

When the Shaykh returned home, he said to his family: “We were eating a variety of exotic foods, what have you’ll been eating in our absence?” They replied: “We too were eating excellent types of food.” The Shaykh asked: “How was that?” They replied: “Shāh Bhīk would bring food to us daily.”

Now imagine how happy Shaykh Abū al-Maʿālī must have got and how much of *duʿā’* he must have made for Shāh Bhīk. In this way, he strove for a long period of time and developed capabilities in his heart. Therefore, when that one morsel of food was placed in his mouth, he reached those lofty heights. His past striving also influenced all this.

This is why there is a need for striving as well. Those who seek lofty heights without striving and spiritual exercises are not genuine seekers, they are merely over ambitious. Allāh *taʿālā* says:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strive for Our sake, We shall guide them to Our paths.

The self is the biggest enemy

A Hadīth states:

إِنَّ أَعْدٰى عَدُوِّكَ نَفْسُكَ الَّتِيْ بَيْنَ جَنْبَيْكَ

Your biggest enemy is your nafs which is at your side.

We are at peace with it while it puts us through the worst of tribulations and temptations. When it becomes corrupt, tribulation spreads throughout the world. This is why it is the basis and source of all tribulations.

But our condition is such that we befriend it. Consequently, no matter how much destruction, disgrace and humiliation we suffer in this world, and no

matter how much punishment we have to endure in the Hereafter, we do not want to give up its friendship. Through our actions, we are saying to it: “We will not give you up even if it means having to lose Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*.”

Giving up anger is also a wazīfah

People ask me for *wazīfahs* (devotional practices and forms of *dhikr*). So I say to them: “Do not speak lies, do not backbite, do not become angry.” But they do not consider these things to be *wazīfahs* whereas they are most important *wazīfahs*. If they adopt them, they will be successful. If they embrace them, this world will become a Paradise for them.

> Paradise is a place where no one is harmed by another, where no one commits a harmful act.

Disregard for the wazīfah of Allāh *taʿālā*

Hadrat would warn us sometimes by saying: The *wazīfah* of Allāh *taʿālā* has become so cheap and easy that we abandon it over the most trivial reasons. A person obeys the orders of his officer and senior because he receives a salary from him. He listens to his wife and children because he loves them and is attached to them or because he is scared of their displeasure. But he does not feel any pressure from casting aside the *wazīfahs* of Allāh *taʿālā*. This is why he leaves them out without reservation. He finds it difficult to perform a few *rakʿats* of *tahajjud* at night and to repeat the name of Allāh *taʿālā* a few thousand times. The reason is there is a shortfall in his love for Allāh *taʿālā*. This is why he does not succeed. Khwājah Sāhib *rahimahullāh* rightly said:

> *Kāmyābī* (success) will only be achieved with *kām* (work), not with beautiful speech. It will

be achieved through devotion to *dhikr* and adherence to *fikr* (pondering and reflecting).

A spiritual condition is a result of one's actions

Nowadays people look at the spiritual conditions of the *buzurgs* because they are pleasing to observe and listen to. But they do not look at their actions and deeds because they perceive bitterness in them. Whereas spiritual conditions cannot be realized without actions. Conditions are the results and fruits of actions. If there are no actions, how will conditions be realized?

The *buzurgs* say that spiritual conditions are bestowals from Allāh *taʿālā* while actions are the means of earning them. So those who seek conditions without actions are not genuine seekers. They are merely following their desires, and desires cannot achieve anything in this path. Rather, there has to be firm determination and a genuine quest.

Hadrat would repeatedly quote the following words of Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* with real enjoyment:

> In his first letter to Shaykh Farīd, Shaykh Muhaddith provides the following three guidelines:
>
> 1. Develop a genuine quest.
>
> 2. Think about the consequences of actions.
>
> 3. Develop a total connection between the internal and external selves.
>
> He then expounds on a genuine quest as follows:
>
> When *talab* (quest) overpowers and overwhelms a *tālib* (seeker) then no wish and desire can come as an obstacle. Extreme

desire and intense thirst reach such a level that even if all the wise men of the world unanimously state that it is impossible to reach this goal and difficult to achieve it, he does not pay any heed at all to them.[1]

<u>The condition of our students</u>

An attitude of freedom has come into our students in the *madāris ʿarabīyyah* (*madāris* and *dār al-ʿulūms*) of our times. They do not want to obey anyone nor do they want to follow any rules and regulations. They have become prey to self opinions and self conceit. There is no one junior and senior in their eyes. They neither have any respect nor any etiquette. They merely follow the desires of their *nafs* – going wherever it takes them. It is as though their *nafs* has complete control over them. Their temperament has overpowered them, so they do whatever it demands. This is why although hundreds of students qualify every year, we do not see any *ʿālim* who is worth his salt. We neither see any academic acumen in them nor any practical capabilities. In short, there is an absence of academic and practical powers. How, then can any work be done!? We seek refuge in Allāh *taʿālā*.

<u>The condition of the *khānqāhs*</u>

The condition of the *madāris* was mentioned. As for the *khānqāhs*, there too you will see those who have no genuine quest and are insincere. The materialists have assembled there. If they have no intention whatsoever of rectification, what rectification will they ever achieve? In fact, some of them are so materialistic that the moment they come to the *khānqāh*, they ask for *khilāfat* so that they may gain popularity and position, and people may consider them to be *buzurgs*.

---

[1] *<u>H</u>ayāt Shaykh ʿAbd al-<u>H</u>aq*, p. 334.

Hadrat would then address those who were present and say: I know you very well. If I were to confer *khilāfat* so quickly to you, you will take it and flee from here. And I will not be able to see you even if I wanted to. So why should I confer *khilāfat* to you and thereby deprive myself of your visits?

In short, Hadrat would go at length in speaking about the hollowness and evil intentions of those who come to him. He did this so that people may make the intention of Allāh's pleasure, rectification of character and purification of the *nafs*. And do not run after *khilāfat* and *ijāzat* (permission to induct *murīds*). But unfortunately, there is a general increase in such ambitions. The moment a person achieves his objective – i.e. receives *khilāfat* – he considers himself to be perfect, becomes independent of all other erudite pious personalities, and disregards them. Allāh forbid. Allāh forbid. We seek forgiveness from Allāh *taʿālā*.

Companionship of a defective person is harmful

Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* has written that the most harmful thing is the companionship of a defective person. A defective person is one who has no concern for his perfection and no sorrow over his condition. As for the one who has concern for his perfection, he will turn towards striving for it even though he is not a perfect person. The companionship of such a person is not harmful.

The quest for *karāmat* is a materialistic quest

Just as people today are desirous of *khilāfat*, they are also desirous of *karāmat* (supernatural feats). The purpose of this is also to establish their piety and so that their greatness becomes known as quickly as possible. It is a very materialistic and worldly attitude to make such a great favour of Allāh *taʿālā* a means for such a miserable thing.

An incident related to Sayyidunā Shaykh ʿAbd al-Qādir Jīlānī

A person remained in the company of Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* for a long period of time. But he did not see him performing any *karāmat*. So he lost confidence in the Shaykh and decided to leave. When the Shaykh heard of his intended departure, he asked him: "Why are you leaving?" He replied: "I remained with you for so long but I did not see you performing any *karāmat*. This is why I am leaving." The Shaykh asked: "Tell me, during this entire period that you remained here, did you ever see me doing anything against the Sunnah?" He replied: "No." The Shaykh said: "Is this a minor *karāmat* of ʿAbd al-Qādir that he did not do anything against the Sunnah during this entire period!? You may now leave, I am not bothered by your departure."

A sign of wilāyat

There are just two signs of *wilāyat* (close friendship with Allāh *taʿālā*):

1. Īmān.
2. Taqwā.

This is what the Qur'ān states, but the ignoramuses of today imagine it to be something else which is nothing but misguidance and deviation.

Allāh *taʿālā* refers to clothing as a beauty, but Satan considers the removal of clothes and nakedness to be signs of *wilāyat*. Allāh forbid. Allāh forbid. If this is not misguidance and deception from Satan what else can it be?! But how unfortunate that let alone the masses, even educated people like lawyers are prey to this. I do not know where their brains depart to when discussing such matters. I am most astonished and also saddened when I hear about their conditions and beliefs.

Hypocrisy is the present currency

Hypocrisy has become the currency of our times. Disbelief in the heart and belief on the tongue has become common. Too look at you with a smiling face while harbouring malice and hatred in the heart has become the salient feature of people nowadays. It is considered to be intelligence and an art. In fact, it is the politics of our times and is labelled as perfection in intelligence. But listen! There is no room for this in Islam. It is the feature and ways of the unbelievers and hypocrites. It is essential and necessary for Muslims to safeguard themselves from this.

Be on your guard from attendants

You must be fully on your guard from your attendants (*khādims*). They can cause much worry and anxiety. They are close to you and hear everything which you say. Sometimes they convey certain things to others which could result in extreme harm and problems. There are many attendants who, while applying oil to the shaykh's head and massaging his feet, backbite and complain about him. They take advantage of their closeness [to the shaykh] by speaking bad about their enemies and carrying tales so that the shaykh may lose confidence in those people. This is a major sin and they also involve the shaykh in the sin of backbiting. Do not allow such attendants to get close to you.

The reason why attendants are deprived

The attendants of the *mashā'ikh* are deprived most of the time because they ill treat those who frequent the shaykh. Furthermore, they assume that the shaykh is in need of their service, so he will not reprimand and scold them. Therefore they also become audacious against the shaykh. This is why they are deprived. A shaykh must not be neglectful with regard to their rectification. Instead, they must keep a sharp eye on their actions

and character. If they commit the slightest lapse, they must be reprimanded. In fact, they must be expelled. The shaykh must not bother about their services in the least. Only then will their minds remain on track and they will pay some attention to their own rectification.

Ostentation in matters of *Dīn*

Even *Dīnī* works are carried out to earn the pleasure of people, and not the pleasure of Allāh *taʿālā*. Whereas if the very same people were to learn that you are doing all this for their approval and pleasure, they will lose confidence in you. In this way, you would have lost both ways [you neither earned the pleasure of Allāh *taʿālā* nor of people]. A poet says:

> You neither found Allāh nor did you reach an idol. You neither got this nor that.

Why, then, should you not do anything solely for Allāh's pleasure? If you do, you will certainly get His pleasure, and there is hope that Allāh *taʿālā* will make the creation happy with you.

When the *ʿulamā'* become subservient to the masses

When a *maulwī* qualifies and returns home, he lays a lot of stress on the reformation of his extended family. But when the masses and his own family people do not pay heed, he becomes lax and makes peace with them. In fact, he himself becomes so entangled in their customs and habits that there remains no difference between the *maulwī* and the non-*maulwī*. We seek refuge in Allāh *taʿālā*.

The blessing of the Qur'ān

It is most astonishing that we are receiving our daily bread from studying and teaching the Qur'ān yet we do not value it. If we carry out this service with sincerity

and hard work, we will obtain Allāh's pleasure and also receive lawful and pure sustenance.

Disregard for the Qur'ān

I have noticed that the *madāris* do not give as much attention to the Qur'ān as they do to Hadīth. Special attention is given to the commencement and completion of *Bukhārī Sharīf*, but no one even knows when the Qur'ān lessons commenced or ended. In fact, I noticed that the capability and eligibility of the person teaching Qur'ān is not even examined. Anyone is appointed to this position irrespective of whether he can teach or not. So let alone the students developing a special bond with the Qur'ān and having expertise in its sciences and knowledge, they cannot even translate it correctly. Another reason for this is that very few books of *tafsīr* are taught. Even *Jalālayn Sharīf* is not taught in its entirety. As for *Baydāwī*, only the beginning section of it is taught. How, then, will students develop affinity with the Qur'ān?

Hadrat Thānwī used to teach Jalālayn

When I was in Dār al-'Ulūm Deoband, I used to visit Hadrat Maulānā Thānwī *rahimahullāh* frequently [in Thānabhawan]. I used to see Hadrat teaching the *tafsīr* of Jalālayn to some people, so I used to join in. His manner of teaching really appealed to me. I used to think to myself: This is what you call the Qur'ān and its *tafsīr* through which our īmān increases and we experience some enjoyment.

Disregard for *Dīnī* assemblies

People have reduced our *Dīnī* assemblies to play and amusement. They neither have any intention nor determination in joining it. They just get up casually and come and sit down here as if they are sitting in a restaurant or resting place. What benefit will they get

from this? If you come with the intention of listening, understanding and practising, you will certainly benefit because Allāh *taʿālā* does not allow a person's effort to go to waste.

The reason for mutual conflicts

A major reason for the mutual conflicts and disputes which we see today is that there are mutual expectations and hopes from each other. If a person does not have any expectations from the creation and places all his hope in Allāh *taʿālā*, will there ever be any dispute? Unfortunately, the situation today is that a brother has his sights on his own brother's wealth, a friend on his friend's and a neighbour on his neighbour's. And each one expects something from the other. When the expectation is not fulfilled, he develops ill feelings towards the other. This is eventually expressed verbally and the conflict worsens.

Duʿā' for inspiration together with striving

People want to traverse the path to Allāh *taʿālā* by the strength of their bodies. This is why they do not succeed. We ought to ask Allāh *taʿālā* for inspiration and strength. Only then will we succeed.

If you are a young person, make *duʿā'* like this: "O Allāh! Have mercy on my young age and rectify me." An old man should say: "O Allāh! Have mercy on my old age and frailty. Rectify me and forgive me." Each one must make an earnest *duʿā'* from his heart:

اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا، وَزَكِّهَآ اَنْتَ خَيْرُ مَنْ زَكّٰهَا، اَنْتَ وَلِيُّهَا وَمَوْلَاهَا.

O Allāh! Give piety to my soul and purify it – You alone are the best to purify it, You alone are its owner and master.

A wazīfah for old age

The special *wazīfah* for old age is remorse, repentance and seeking forgiveness. This is because a person cannot carry out physical striving. It is therefore necessary for him to occupy his time with actions of the heart, viz. remorse and regret. He must also engage in verbal repentance and seeking forgiveness as much as he can.

A statement of Hadrat Thānwī

Hadrat Maulānā Thānwī *rahimahullāh* used to say: it is not so surprising if a person's hair and heart are black [i.e. it is more likely he will commit sins and blacken his heart while he is young]. But it is most astonishing when his hair is gone grey and his heart is still black [i.e. he is still committing sins despite his old age].

Transgression in knowledge and spiritual conditions

Just as transgression takes place on account of wealth, it takes place because of knowledge. In fact, a person is caught up in transgression even through his worship and spiritual condition. This is most dangerous. I consider it a major transgression when a person considers these bounties – whether wealth, knowledge or spiritual conditions – to be the fruits of his personal efforts and earnings, and does not regard them to be gifts from Allāh's *taʿālā* grace and generosity. Piety and fear of Allāh *taʿālā* are essential to put an end to the transgression of wealth and knowledge. If this is not found, a person cannot remain balanced.

Intelligence increases with wealth as well

Maulānā Rūm *rahimahullāh* has written that intelligence increases with wealth. This is correct because we notice that ever since our family members went to Mumbai and their wealth increased a bit, they began speaking intelligently. In fact, some of their mannerisms and

character also came right. I am observing the general situation of our times and noticing that the wealthy ones who are quite comfortable as regards their food and drink seem to have some etiquette in them and are more dignified than others.

Retrogression in character

When it comes to the different acts of worship, people appear to be like Junayd and Shiblī. But if you look at their character and dealings, they are no less than Pharaoh. In other words, they are caught up in pride and vanity. How can such people progress? How can they reach perfection? For a person to reach perfection, it is essential for him to recognize and have knowledge of his own defects. Now if he considers himself perfect even before reaching the state of perfection, he has really fallen from grace. He will never reach perfection. Maulānā Rūm *rahimahullāh* says in this regard:

> The one who recognizes and knows his faults and weaknesses has really hastened towards his own perfection.
>
> As for the one who is not flying towards Allāh *taʿālā*, the reason for this is that he considers himself to be perfect.

Indifference

A general proliferation of indifference is the reason for no rectification nowadays. Hadrat Maulānā Thānwī *rahimahullāh* used to say: "I am a bit strict with those who come here. That is why I ask them the reason and purpose for coming here. I do this so that they may develop some perception and Muslims may have some concern for rectification. Once concern is created, rectification will be very easy."

Religious institutions are filled with materialists

The work of *Dīn* is retrogressing because religious institutions are filled with materialists. Those whom we expected will render some religious services are proving themselves to be materialists. So what can we expect now? This is why no work in the true meaning of the word is being done – neither in the *madāris* nor in the *khānqāhs*.

A large following is not proof of success

Nowadays people consider a large crowd of people in a gathering to be proof of success – even if not a single person is rectified. I find the same situation in the *madāris* and *khānqāhs* – crowds are regarded to be everything. Neither are *ʿālim-e-rabbānī* (an Allāh-fearing *ʿālim*) emerging from the *madāris*, nor is the work of purification of the soul and rectification of character taking place in the *khānqāhs*.

The condition of the madāris

Imām Ghazzālī *rahimahullāh* wrote about the situation in his time. He said that academic work is taking place in the *madāris*, this is why they are existing. But the *khānqāhs* which had been originally established for action and deeds no longer have these things in them. This is why they were obliterated. They do not exist at all.

But now, no academic work is being done in the *madāris* as well. Instead, various types of corrupt things are taught there. So the existence of the *madāris* too, in reality, has come to an end. So there are no *madāris* and no *khānqāhs*. To Allāh *taʿālā* we belong and to Him is our return.

A shaykh has to be independent in his opinions

A shaykh has to remain independent in his opinions. He must not be so useless as to accept everything which anyone says, and to act accordingly. If he is like this, the work of rectification and training will not be carried out. A shaykh ought to have his own opinion in every matter and he must work with foresight.

Mutual differences are the causes of corruption

The reason why the position of Muslims is so bad today is that they cannot work together. If a person initiates something, no one supports him. Instead, because they have no sincerity, they place obstacles in his path. And due to their jealousy, they are looking for faults in those who are doing the work. To them, others must not get a good name for themselves even if it means the work coming to a stop. They want work to be done, but it must be through them. If the same work is being done through others, they become angry and displeased. This negates sincerity totally.

Muslims neither have principles nor any system

The Muslims of today neither have any principles nor any system in their lives. This is why one group will join another group and move around with it. Since they are totally heedless with regard to their religion and creed, they are not valued anywhere.

> The honourable person who leaves the obedience of Allāh *taʿālā* will never find honour anywhere else.

Why do you not see your own faults?

Some people come to me and say they cannot understand their own faults. So I say to them: “Do you see and understand the faults of others or not?” They remain silent when I pose this question because they

fully understand and see the faults of others. This does not make sense. But because they do not desire their rectification, they turn a blind eye to their own faults and are more interested in searching for the faults of others.

<u>One should also go to the righteous for the rectification of one's knowledge</u>

It is generally felt that one should go to the *mashā'ikh* for the rectification of one's actions and deeds. But I say that you should also go for the rectification of your knowledge. This is because correct knowledge is found solely by the people of Allāh *taʿālā*. Knowledge is not mere quoting the statements and opinions of others. Rather it is a special light (*nūr*) which Allāh *taʿālā* places in the heart of a believer. I consider practical misguidance to be the consequence of academic misguidance. And this is quite common nowadays. Our beliefs (*aqā'id*) are connected to knowledge. If our knowledge is not correct, our beliefs cannot remain correct.

Maulānā Muftī Mu<u>h</u>ammad Shafīʿ <u>S</u>ā<u>h</u>ib would constantly go from Dār al-ʿUlūm Deoband [to Thānabhawan] to be in the service of <u>H</u>a<u>d</u>rat Maulānā Thānwī *ra<u>h</u>imahullāh*. A very senior *ʿālim* used to comment: "Why does he have to go there? The books of *ta<u>s</u>awwuf* are to be found in the madrasah library. He can study them and this will be enough."

When <u>H</u>a<u>d</u>rat Maulānā Thānwī *ra<u>h</u>imahullāh* heard this, he said: "I am not going to ask anything about the practical benefits [of coming here]. But tell me, do you experience any academic benefit from coming here? Does your knowledge increase or not?" Muftī <u>S</u>ā<u>h</u>ib replied: "It most certainly increases."

<u>H</u>ujjatul Islam <u>H</u>a<u>d</u>rat ʿAllāmah Maulānā Mu<u>h</u>ammad Qāsim <u>S</u>ā<u>h</u>ib *quddisa sirruhu* used to say: "I became

attached to Hadrat Hājī Imdādullāh Sāhib because of his knowledge." And when anyone asked him: "Is Hājī Sāhib an *ʿālim*?", he would reply: "He is not an *ʿālim* but an *ʿālim gar* (a maker and manufacturer of *ʿulamāʾ*)."

Glory to Allāh! This shows his level of respect and confidence in Hājī Imdādullāh Sāhib *rahimahullāh*.

The Qur'ān teaches man to recognize his own self

Just as Allāh *taʿālā* taught us about His Being in the Qur'ān, he taught man to recognize his own self. Allāh *taʿālā* repeatedly relates man's origin and his eventual destiny. For example, Allāh *taʿālā* says:

اَوَ لَمْ يَرَ الْاِنْسَانَ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ، وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهُ.

Does man not see that We created him from a drop [of sperm]? Then behold! He becomes an open disputant. He puts forth for Us a simile and forgets his [own] creation…[1]

Hadrat would quote these lines of Akbar Husayn Allāhābādī:

> You may surely go to study at college and exult in the park. It is permissible. You may fly in air-balloons and swing in a swing. But just remember one request of this servant: Do not forget Allāh and do not forget your nature.

We learn from many verses of the Qur'ān that Allāh *taʿālā* wants man to understand his nature and be conscious of it. This is how he will recognize Allāh *taʿālā*. The following saying of Hadrat ʿAlī *radiyallāhu ʿanhu* is well-known:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

[1] Sūrah Yā Sīn, 36: 77-78.

The person who recognized his self has indeed recognized his Allāh.

The more a person recognizes the total incapability, defectiveness, ignorance and misguidance of his own self and being, the more he will be able to recognize Allāh's lofty and perfect attributes such as His power, greatness, knowledge and wisdom.

The real reason for misguidance

The real reason for misguidance in our times is that those who are showing the path are seeking the pleasure of the masses instead of the pleasure of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam.* As for those who are qualified to show the correct path and want to show [with correct intentions] are being accused of various things and referred to with evil titles and words. Whereas these are the ones who are on the truth, and the light of the knowledge of the Qur'ān and Hadīth is in their hearts. Unfortunately, the masses reject them. How, then, can rectification be realized?

Progress through the path of mortals

We are humans and all the Prophets *ʿalayhimus salām* were humans. Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself was a human. Therefore our progress in īmān, getting close to Allāh *taʿālā* and enjoying the highest positions in His sight can only be achieved while remaining within the confines of being humans. The way to achieve this is to practise on all the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam* which he gave at the time when he fulfilled human and natural demands and needs. For example, we must bear in mind every Sunnah at the time of eating, drinking, sleeping, waking up, etc. If we do this, these natural actions will be considered to be *dhikr,* we will continue making progress at every moment in our lives, and we will continually get closer to Allāh *taʿālā*. All those who became close to

Allāh *taʿālā* – and surpassed angels too in this regard – achieved it through their emulating and adhering strictly to the Sunnah. If we were to practise on this today, we can still progress and reach Allāh *taʿālā* without too much of striving and spiritual toiling. But we will have to remember the Sunnats and be mindful of them at every moment. Only then will we be able to practise on them. This much effort will have to be made.

Hadrat used to explain the above subject at length. Parts of it have been published in *Maʿrifat-e-Haq.* You may study it there.

Pride and vanity are obstacles to perfection

Now that I have become so old and there is no time to acquire anything, I have come to realize that pride and vanity are the things which prevent man from acquiring perfection. When a person casts these things aside and submits before a man of perfection, he himself acquires perfection.

> Water always flows towards a decline.

I draw the attention of the *ʿulamā'* in particular that the perfection which is not being achieved nowadays is because of pride and vanity. If they understand this and cast it aside, they can reach the level of perfection. Those who have reached perfection did so by obliterating themselves and submitting before a man of perfection.

An example of concern for the Hereafter

When concern for the Hereafter enters the heart of a believer, it swallows all other concerns and worries just as the serpent of Mūsā *ʿalayhis salām* swallowed all the serpents of the magicians. A person who has this concern then experiences the following condition:

> How can anyone else [apart from Allāh *taʿālā*]
> enter the inner recesses of my heart? After all,

> my thoughts are focussed entirely on my Beloved.

The advice of Shāh Ahlullāh

I do not like a person who neither does any work related to the *Dīn* nor of the world. I used to constantly speak about this from my side. But when I read the advice of Shāh Ahlullāh Sāhib *quddisa sirruhu*, I was overjoyed because I now got support for what I was saying. He said:

> Do not allow yourself to become useless and worthless. Instead, you must strive for the Hereafter and for this world. If you are unable to do anything for the Hereafter, you should at least do something of this world. I notice that those who are satisfied with their worldly earnings are rendering *Dīnī* services as well. I see humaneness in them.[1]

Success can be achieved with perception and vigilance

Work and success can still be achieved. But the workers will have to be extremely perceptive and vigilant. If they possess the qualities of perception, vigilance and alertness, those who are under them will be able to do the work. If not, they will also become neglectful.

The importance of local work

In order for general work to be successful, there is a need for local work to be perfect to a certain extent. This is so that it could serve as an example for other places. Work cannot be fully understood without an example. It is therefore necessary for every reformer to pay particular attention to his own place. In this way, the work will be more complete and all-embracing.

---

[1] *Chahār Bāb.*

The need for character when doing work

Sincerity when doing any work is an accepted thing because it is established from the Qur'ān and Sunnah. However, there is a need for character as well. Sincerity alone is not sufficient. Only through good character can mutual unity be realized. If not, there will be disunity and this will spoil whatever work is done.

Humility is an exceptional quality

The greatest of all good characteristics is humility, and softness and leniency with Allāh's creation. Hadrat Shāh Walī Allāh *rahimahullāh* refers to it as one of the causes of ease to the *ummah*. In his *Hujjatullāh al-Bālighah* he has a chapter on ease. He commences this chapter with the following verse:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ، وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَا انْفَضُّوْا مِنْ حَوْلِكَ

It is the mercy of Allāh alone that they found you to be soft-hearted. Had you been harsh, hard-hearted, they would have dispersed from around you.[1]

This shows that those who are occupied in working with the *ummah* must have a soft and lenient approach. In this way, people will rally around them and benefit from them.

Good organization needs good character

Good organization is such a wonderful thing, but its existence will only be through good character. If there are mere rules and regulations but no bond and connection, the work will be spoilt far too quickly. No one will be satisfied with such a person and they will not be his true well-wishers. How, then, can anything be achieved?

---

[1] Sūrah Āl 'Imrān, 3: 159.

The intention when delivering a talk

When an *ʿālim* gets up to deliver a talk, he must do so with the intention of expressing and explaining the injunctions of Allāh *taʿālā*. If he makes this intention, it will have an effect on his audience and what he says will be accepted.

A Hadīth

There is a Hadīth in *Muslim Sharīf* which states that when the heart of a believer is split open, it will be white, while that of a hypocrite will be black.

Hadrat Abū Bakr's emulation

Hadrat Abū Bakr *radiyallāhu ʿanhu* was cursing his slave on one occasion. Rasūlullāh *sallallāhu ʿalayhi wa sallam* overheard it and said: "*Siddīqīn wa laʿānīn* – can one be a *siddīq* (truly honest and upright) and a curser at one and the same!?" When he heard this, he freed the slave. He returned to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "Hadrat, I will not curse anymore."

Glory to Allāh! This is what you call carrying out an order. This is how he got the title of *siddīq*.

It is mentioned in *Tabaqāt Kubrā* that one of the characteristics of the *siddīqīn* is that they do not backbite nor listen to it. But we assume that when the verse prohibiting backbiting was revealed, everyone must have abstained from it. [The verse in reference is]:

لَا يَغْتَبْ بَعْضُكُمْ بَعْضًا

Do not backbit one another.[1]

If this was the case, it would not have been listed among the characteristics of the *siddīqīn*. The fact of the matter is that only a person whose heart has accepted the

---

[1] Sūrah al-Hujurāt, 49: 12.

prohibition of backbiting can abstain from it. Furthermore, such a person cannot tolerate the slightest harm and pain to be inflicted on a fellow Muslim. As long as this does not happen, a person cannot desist from backbiting.

The Sharīʿah takes consideration of man's nature

Man's nature is such that even if someone were to speak ill of him in his absence, he will be displeased by it and feel that he has been disgraced and humiliated. Now look at Allāh's affection and love: Allāh *taʿālā* dislikes a thing which man dislikes for himself, and labels it a most abhorrent characteristic. This is how much of concern Allāh *taʿālā* has for His servants. This is the meaning of Rasūlullāh's *s̱allallāhu ʿalayhi wa sallam* teaching:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ

The blood, property and honour of a Muslim are sacred to another Muslim.

Allāh *taʿālā* prohibited backbiting and thereby shut its door completely. In this way, the respect of every Muslim may remain intact and no one may backbite another.

Glory to Allāh! Look at the intense affection and concern of Allāh *taʿālā* for His servants. Look at how He sent down the Sharīʿah in accordance with man's nature.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* alone is worthy of emulation

If pious people commit an act which is against the Sunnah, we will not follow them. Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* alone is the absolute one who is to be followed. His leadership and headship is established from the Qur'ān:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ

Say: If you love Allāh then follow me.

So if we were to follow anyone and everyone, the Sunnah will be left aside. When we follow the *buzurgs* we do it solely because they follow the Sunnah and they will teach us nothing but the Sunnah. But if this is not the case, it is not necessary for us to follow them. However, we must bear in mind one point. If we see any aspect of a *buzurg* which is against the Sharīʿah, we must not refute him immediately. Instead, we must look for a good explanation to it. But we must never carry out an act of his which is against the Sharīʿah or if he asks us to do something against the Sharīʿah. We should rather restrain ourselves. This is the balanced and cautious way.

The balanced way is difficult

It is easy to discard *Dīn* completely or, on the contrary, to impose severity and strictness on one's self. However, it is difficult to choose the balanced way.

There is attraction in every injunction of *Dīn*

Allāh *taʿālā* had beautified *Dīn* in the hearts of the Sahābah *radiyallāhu ʿanhum* and made it beloved to them. The beauty, attraction, easiness and simplicity of the Sharīʿah was firmly embedded in their hearts. This is because there is attraction in all the injunctions of the Sharīʿah. The ease of the self *(nafs)* is also taken into consideration, and not just hardship. Had there been difficulty alone, then instead of attraction and love being embedded in the heart, it would have created detachment. This would have ended its attraction. In such a case it would not have been easy for them to sacrifice their lives and wealth.

Brevity in salāh

Hadrat Maulānā Thānwī *rahimahullāh* used to relate: "A person who was travelling with me would not read his salāh. When we stopped at a station, we performed

salāh with congregation. I led the congregation and performed a short salāh. On seeing this, he said: 'The imāms caused me to give up salāh because they perform very lengthy salāhs.'"

He is correct in this regard. The imāms generally perform lengthy salāhs, causing people to get tired. This is not the right thing to do because the *Dīn* is easy. There has to be consideration in everything in matters of *Dīn*.

The respect of Hadrat Maulānā Rashīd Ahmad Gangohī

Hadrat Hājī Sāhib *rahimahullāh* wrote something and gave it to Maulānā Rashīd Ahmad Gangohī *rahimahullāh* to transcribe. There were a few mistakes in what Hadrat Hājī Sāhib had written, but Maulānā Gangohī did not correct them out of respect. So Hājī Sāhib said: "Maulānā, you should have corrected them."

But on one occasion, Hadrat Hājī Sāhib asked Maulānā Gangohī to make the *khatam* (complete reading) of *Bukhārī Sharīf*. Maulānā Gangohī replied: "I studied *Bukhārī Sharīf* to practise on it, not to make *khatam* of it." Hadrat Hājī Sāhib was most pleased by this answer.

This shows the extent of sincerity of both the shaykh and the *murīd*.

Training and tutoring children

People do not train and tutor their children anymore. People of the past would train their children from an early age. In this way, they were properly trained. But this is not the case nowadays. The effects of this are obvious.

A person came to the *khānqāh* of a *buzurg* and began distributing two annas (coins of very small denomination) to each person. Everyone accepted the money but the *buzurg's* son withdrew his hand. The *buzurg* noticed this, was not happy with his son's

reaction, called him and asked: “Why did you not take the money? I know why, because you think it is charity. Well, listen! Your father was brought up on charity. Had this man distributed a larger amount, you would have taken it.” The *buzurg* then addressed the man and said: “Bring the money here, give it to me.” This was how he trained his son so that pride and vanity may be removed from him.

A Sunnah of Hadrat Abū Bakr

Sometimes when I am annoyed, I leave and go to some other place. I do not experience any harm in this, but benefit. I do this to create some feeling and emotion in people. And this is a Sunnah of Hadrat Abū Bakr *radiyallāhu ʿanhu*. After the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, some people refused to pay zakāh. Hadrat Abū Bakr *radiyallāhu ʿanhu* was of the opinion that he ought to wage jihād against them. But Hadrat ʿUmar *radiyallāhu ʿanhu* and others disagreed with him. So Hadrat Abū Bakr *radiyallāhu ʿanhu* took his sword and proceeded alone to wage jihād against them. He said: “I am not frightened in the least because Allāh *taʿālā* said with regard to us:

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا

Do not worry, surely Allāh is with us.

On seeing this, Hadrat ʿAlī *radiyallāhu ʿanhu* said: “It was merely our advice. But we will adopt whatever course of action you adopt. We are all with you.”

Hadrat Abū Bakr *radiyallāhu ʿanhu* was very strict on this issue, he could not tolerate the slightest fracture to the *Dīn*. He said: “If these people had been giving a rope as zakāh in the time of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and refuse to give it now, I will wage jihad against them.” He addressed Hadrat ʿUmar *radiyallāhu ʿanhu*:

أَجَبَّارٌ فِي الْجَاهِلِيَّةِ وَخَوَّارٌ فِي الْاِسْلَامِ، أَيَنْقُصُ الدِّيْنُ وَأَنَا حَيٌّ

You were very stern and strict during jāhilī times, but now that you embraced Islam have you become so soft and lenient!? Do you think I will ever allow any defect in Dīn while I am alive?

This incident demonstrates that Hadrat Abū Bakr *radiyallāhu ʿanhu* enjoyed a very high position as regards bravery and strictness in matters of *Dīn*, and absolute trust and reliance in Allāh *taʿālā*.

The magnanimity of the Sahābah

The Sahābah *radiyallāhu ʿanhum* did not experience ecstasy (*hāl*) like the latter peoples or it was not exposed. This is because they were people who were able to imbibe and absorb, while latter peoples did not possess similar strength and self-control like theirs. This is why they were overcome by ecstasy. Allāh *taʿālā* says:

لَوْ اَنْزَلْنَا هٰذَا الْقُرْآنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ

Had We revealed this Qur'ān upon a mountain, you would have seen it humbled, rendered asunder by the fear of Allāh.[1]

Divine revelation (*wahī*) used to come to Rasūlullāh *sallallāhu ʿalayhi wa sallam* but he used to bear it. The Sahābah *radiyallāhu ʿanhum* used to hear the Qur'ān directly from the blessed tongue of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and they could bear it. This is clear proof of their extensive magnanimity and powerful ability to absorb and imbibe.

This was not found in the latter peoples. This is why many *Auliyā'* became *maghlūb al-hāl* (one who is overcome and overpowered by his spiritual condition),

---

[1] Sūrah al-Hashr, 59: 21.

and they would utter certain meaningless things while in this condition. This is referred to as *shat-hīyyāt* (unwitting actions and statements made by the *Auliyā'* which are in conflict with the Sharīʿah). But the Sahābah *radiyallāhu ʿanhum* never said or did anything which was against the Sharīʿah.

A salary for serving *Dīn* is actually a gift from Allāh

The latter jurists state the permissibility of accepting a wage for *adhān, imāmat*, etc. But the person accepting the wage must think in his mind: "Allāh *taʿālā* is the actual being who is giving me this wage and I am taking it from Allāh *taʿālā*. Since I am doing His work, He is paying me for it."

But it is difficult to imagine this. It requires a high level of perfection when you are receiving from the hands of the creation but thinking that Allāh *taʿālā* is giving it.

Correct intention when debating

Hadrat Maulānā Thānwī *rahimahullāh* used to relate this repeatedly: "The son of Hadrat Imām Abū Hanīfah *rahimahullāh* said to his father: 'You engage in debates but you stop us from doing the same.' Look at what a beautiful reply he gave: 'We engage in debates so that the opposition will accept the truth. But this intention is not found in you. This is why it is not permissible for you.'"

Practising on rukhsah (concessions) is desired

A Hadīth states that just as Allāh *taʿālā* loves it when people practise on *ʿazīmah* (obligatory ordinances), He loves it when they practise on *rukhsah* (concessions).

So what right do the Sufis have to speak or act contrary to this? Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the one who is to be followed in this regard. If a Sufi wants to destroy his health because of his ignorance, he has the right to do this, but it is not the injunction of the

Sharīʿah. Softness, leniency and ease are the peculiar traits of this Sharīʿah. There is ease in this for the entire *ummah*. If a person acts against the Sharīʿah in this regard, it is a type of interference in the Sharīʿah.

A statement of ʿAllāmah Qushayrī and a criticism of it

ʿAllāmah Qushayrī *rahimahullāh* has written that when you enter this path [of Sufism], then the first thing you must do is separate yourself from wealth because it diverts a person from the truth and inclines him to itself.

ʿAllāmah Shāṯibī *rahimahullāh* says that when we compare this statement before the Qur'ān and Sunnah, we do not find any proof for it because nowhere in the Sharīʿah is it proven that we must separate ourselves totally from wealth.

Obviously, if a person becomes like this and the absence of wealth does not harm him in any way, it will be correct for him to practise on this. But a general ruling cannot be made on it. General rulings and principles will always be those laid down by Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

ʿAllāmah Shāṯibī *rahimahullāh* also states that although ʿAllāmah Qushayrī *rahimahullāh* is an erudite scholar, he made this statement on the basis of the statements of his *mashā'ikh*. And the very same *mashā'ikh* said that if anything which they said is against the Qur'ān and Sunnah, it must be rejected. This is why we are rejecting this statement of ʿAllāmah Qushayrī.

The method of developing spiritual ecstasy

A *hāl* (spiritual ecstasy) can be developed from a *sāhib-e-hāl*. This is why one has to refer to him. The *ʿulamā'* who were *sāhib-e-hāl* were able to accomplish more and do more work than those who were not. Maulānā Rūm *rahimahullāh* says with regard to his *Mathnawī*:

> Those who had ears [who listened attentively] became people of cognition from listening to the *Mathnawī*. They acquired internal spiritual insight. This treasure cannot be acquired from all and sundry, nor from every type of speech.

It can only be acquired from people of cognition and spiritual erudition. Maulānā Muhammad Qāsim Nānautwī *rahimahullāh*, Maulānā Rashīd Ahmad Gangohī *rahimahullāh*, Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* and other erudite *ʿulamā'* frequented Hājī Imdādullāh Sāhib *quddisa sirruhu* for the acquisition of this very same spiritual erudition. After going to him, their knowledge and practice was of a totally different level. In other words, spiritual erudition became mixed with knowledge and practice. Consequently, they reached very lofty heights which we cannot even gauge. And how many others they instilled with their spiritual levels and turned them into spiritual masters!

Dīn is tasteful and spiritually reviving

There is no "dryness" in *Dīn* but freshness. It is tasteful and spiritually reviving. As long as a person does not experience a spiritual condition, it will not be easy to practise. A person is distressed by action when there is no love [for Allāh *taʿālā*]. Therefore he cannot bear the bitterness and difficulty of action. Loves eases the way to action. This is why such an amount of love for Allāh *taʿālā* is compulsory through which a person is able to obey Him. In the same way, such an amount of love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is compulsory whereby it is easy to follow and emulate him.

A *murīd* of Hadrat Maulānā Muhammad Qāsim Nānautwī Sāhib *rahimahullāh* used to engage in loud *dhikr* with such pain and feeling that anyone who

passed by would be reduced to crying. This is the effect of *dhikr* with one's heart and spiritual state.

Hakīmul Ummat's statement with regard to spiritual ecstasy

My heart desires to quote a statement of Hadrat Hakīmul Ummat Maulānā Ashraf 'Alī Thānwī Sāhib *rahimahullāh* with regard to spiritual ecstasy. I hope it will prove to be insightful.

> Dear friends! Develop spiritual ecstasy; you cannot progress without it. Spiritual ecstasy is not the objective; action is. If a person remains steadfast without spiritual ecstasy, he can still succeed. However, steadfastness is difficult without it. The *nafs* (self) dominates a person in the absence of spiritual ecstasy. The *nafs* is not subdued by mere action. Rather, it is subdued when spiritual ecstasy overpowers it. And how can you develop this condition? Through continuous action, *dhikr* to a certain extent, and companionship of the spiritual masters. I can say with confidence that if you adopt these three factors – *inshā Allāh* – you will develop spiritual ecstasy. Then there is a need for its continuity. When it progresses, it will convey a person to *maqām* (a spiritual station).[1]

Prophetic teaching is the essence

The rectification of the masses should not be done merely through spiritual ecstasy. Rather, the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam* should always be kept in mind and they must be presented before the

[1] Quoted from a discourse of Hadrat Hakīmul Ummat titled, *Gharīb ad-Dunyā.*

people. This is because his teachings are for everyone. A spiritual condition which is devoid of his teachings will not be rectified. In fact, there is a danger of the person going astray through that condition. Many people have not taken this point into consideration. Consequently, instead of rectification, you will find a proliferation of customs and innovations in those places. To Allāh we belong and to Him is our return.

Backbiting is the biggest of major sins

Nowadays you get formal assemblies for the sake of backbiting. Even the *'ulamā'* and *auliyā'* are spoken against. Backbiting about any Muslim is *harām*. In fact, it is even prohibited to backbite about a Muslim's house, clothing, etc. How, then, can backbiting *'ulamā'* and *auliyā'* not be unlawful? The author of *Rūh al-Ma'ānī* refers to it as the biggest of major sins. But people do not pay heed. They will only realize the severity of this when the angels seize them and cast them into the Hell-fire.

فسوف ترى إذا انكشف الغبار – أفرس تحت رجلك أم حمار

Once the dust is cleared, you will come to know whether there is a horse or a donkey beneath you.

A statement of Shāh Walī Allāh

Hadrat Shāh Walī Allāh *quddisa sirruhu* said: If a large tract of land is completely emptied of Muslims, it would negate that general messenger-ship of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Unbelievers cannot uproot Muslims completely. If Muslims of a particular area are destroyed, another place will get the same number or more.

The Qur'ān and Sunnah are the fundamentals

Your roots may be the *mashā'ikh* but our root is the Qur'ān and Sunnah. And the root of the *mashā'ikh* is

also the Qur'ān and Sunnah. Therefore, the more attached the *mashā'ikh* are to the Qur'ān and Sunnah, the greater their rank and position. Unfortunately we have turned the matter upside down. We consider the fundamental to be secondary, and the secondary to be the fundamental.

People come to us but have different views from ours. They do not come towards the Qur'ān and Hadīth. They do not consider them to be the fundamentals. So remember! As long as they do not come to the Qur'ān and Hadīth, they will continue wandering aimlessly without finding the way.

The Qur'ān has certainly been revealed to convey us to our objective [Allāh *ta'ālā*]. As long as we do not hold on to it, we cannot reach Him. If a thing is placed for a specific purpose, we cannot reach that purpose without the means of that thing. We cannot reach that purpose through any other means. This is why Hadrat Shāh Walī Allāh *rahimahullāh* wrote that the *ummah* will always have to refer to the Qur'ān and Sunnah for every statement and action, and act according to its instructions. If it does not do this, it will go astray.

Steadfastness is superior to supernatural feats

Karāmat is an act of Allāh *ta'ālā* performed by man, while steadfastness (*istiqāmat*) is an act and attribute of man. Thus, steadfastness is an act of man and a display of his achievement. While *karāmat* is an act of Allāh *ta'ālā*, and His grace and favour. The pious elders rightly said:

اَلْإِسْتِقَامَةُ فَوْقَ الْكَرَامَةِ

Steadfastness [on actions] is superior to supernatural feats.

This is because steadfastness is what Allāh *ta'ālā* wants and demands. He says in this regard:

فَاسْتَقِمْ كَمَا أُمِرْتَ

Remain steadfast as you have been commanded.

As for *karāmat*, it is a demand of our self (*nafs*) which is in itself a creation. Obviously, the want and demand of Allāh *ta'ālā* will be superior to our wants and demands. Understand this well.

The musjid is a place to meet Allāh *ta'ālā*

The musjid is a place where we meet Allāh *ta'ālā*, not the creation. It is stated in *Khazānatul Fiqh* that by speaking about worldly matters in the musjid, good deeds of forty days are destroyed. How can there be rules and regulations for the courts but nothing of this sort for the musjid? Hadrat Maulānā Thānwī *rahimahullāh* used to get very displeased when people had conversations in the musjid. He used to prohibit us from worldly conversations after the *'ishā salāh*. He used to say: "When anyone speaks to me after the *'ishā salāh*, I feel as though he has shot me with a gun. This is because a Hadīth prohibits us from worldly conversations."

He used to remain seated for some time after the *fajr salāh*. Some people behind him would also remain seated. But when he would get up, they would also get up. Hadrat would be displeased by this because it shows that they were not sitting there for Allāh *ta'ālā* but for his sake. Had he not sat, they would not have sat as well.

The story of a Khwājah Sāhib of Mumbai

There was a *buzurg* in Mumbai who was known as Khwājah Sāhib. He did a lot of *Dīnī* work there and had to undergo a lot of persecution for it. He was assaulted

and beaten because he spoke the truth. Eventually, he shut the door to his house and would remain there all the time. He would only come out for *jumuʿah salāh*. I used to go to visit him, and he used to be most pleased with me. In the beginning, I could not understand his speech. But eventually I began understanding. When I used to explain to the people what he was saying, they used to be very happy with it.

He used to say: "One's connection with Allāh *taʿālā* is according to one's aloofness from the creation." This statement really appealed to me. He also used to say: "It is a very good thing that the associates of Hadrat Maulānā Thānwī *rahimahullāh* recorded his statements. People of the past also used to pen down the statements of their *mashā'ikh*."

Hadrat [Muslihul Ummat] used to quote many of this Khwājah Sāhib's statements. In fact, he went to the extent of saying that it was this man who had initiated *Dīnī* work in Mumbai. This is why he was persecuted so much. Other personalities came after him.

We would occasionally leave the house with him and proceed towards the musjid. He would converse with us along the way. But the moment he entered the musjid, it was as if he did not even know us. I personally witnessed this.

A very senior *ʿālim* was speaking with a wealthy man in a musjid. When the Khwājah Sāhib saw this, he became extremely displeased. He caught the *ʿālim* by his hand, pulled him out of the musjid and said: "It is people like you who have corrupted the minds of these wealthy people. If you really have to honour them, do it outside the musjid. The musjid is reserved exclusively to honour Allāh *taʿālā*. It is not the place to honour the creation."

Hadrat Thānwī taught proper organization.

Just as Hadrat Maulānā Thānwī *rahimahullāh* taught many aspects of *Dīn*, he also taught proper organization. He was able to accomplish a lot because of this. He used to write answers to rulings, had an entire system of writing and compiling books for which he had a special time set aside for it and in which he would certainly write something or the other. Hadrat Shaykh al-Hind Maulānā Mahmūd al-Hasan Sāhib Deobandī *rahimahullāh* who was also Maulānā Thānwī's teacher came to the *khānqāh* on one occasion. Hadrat Thānwī was writing *Bayān al-Qur'ān* in those days. When it was the time for Hadrat to do his writing work, he said to Hadrat Maulānā Deobandī: "Hadrat, I normally do my writing work during this time. If you permit me, I will go and write a little so that I do not miss out." Hadrat Shaykh al-Hind gladly gave him permission. He left, wrote a little and returned.

Hadrat used to personally write replies to letters. The post man would bring all the post and place it in a steel box. Hadrat would remove them and reply the letters of that day on the same day. Hadrat Thānwī used to say: "People say that I have proper system like that of the British. Whereas a Hadīth states that Rasūlullāh *sallallāhu 'alayhi wa sallam* had a proper system for doing every single task. Let alone major tasks, even minor tasks cannot be carried out without a proper system."

If anyone wrote a note requesting *bay'ah*, Hadrat would reply: "This letter must be given to me after *zuhr*, and the person must present himself after *maghrib*." When the letter was given to him after *zuhr*, he would wrap it in a cloth. He would open it after *maghrib*, read it, call for the person and then accept his *bay'ah*. Hadrat Thānwī himself used to say: "I am able to do more work by attaching so much of importance to this. If I did not

operate in this manner, I would forget what work I have to do, and it may be delayed by several days."

Hadrat also had a time set aside for writing *taʿwīdh*. If anyone came during the allocated time, he would write it immediately. He used to say: "In this there is benefit for myself and also for those who come to me because I will certainly write it during the allocated time. If not, a person may have to come to me several times before I get the time to write it. I may have some other engagement or work at the time. But now that I specified a time for it, I am bound to it and there is no question of dilly dallying. But if a person comes for a *taʿwīdh* to relieve labour pains, I write it immediately. In fact, I instructed my associates that if anyone comes for this purpose and I am sleeping, they must wake me up." They used to wake him up, he would perform *wudū'* and then write the *taʿwīdh*. Look at how much pain he would bear!

Hadrat Maulānā Thānwī *rahimahullāh* had a principle that if anyone wanted him to come to any place, he would say: "A person from your place must come here and he must take me." Some *ʿulamā'* disapproved of this. The very same people were invited somewhere. So they went. When they got off at the station, they saw that there was no one there to receive them on behalf of the inviter. And these people had not even bothered to find out which village they have to go to. What could they do!? They were very distressed. Only then did they acknowledge: "Hadrat Maulānā Thānwī's principle is most correct."

Similarly, they used to say: It was Hadrat Maulānā Thānwī's principle that when he went to any place, he would stay at the place of a respectable and influential person. Hadrat had a reason and wisdom behind this as well. An *ʿālim* went and stayed over at a poor man's place. The *ʿālim's* opponents surrounded the house. So

he shut the door and remained inside. In the meantime, a senior person of the town came to know of this so he took an informer with him, brought the *ʿālim* over to his house and said: "Now we will see who will come to threaten him."

Knowledge needs intelligence

Knowledge needs intelligence. Only then can any work be accomplished. There is a saying which goes: "Knowledge cannot be recognized without intelligence." It is through intelligence that a person can recognize appropriate occasions and places, and convey knowledge which is appropriate to conditions. Only then will it be beneficial.

A demand of attendees

These people have become so senseless that they demand of us to meet them the moment they come here, no matter in what situation or condition I am in, and no matter how urgent a need I am in to relieve myself. If I meet them, I am very friendly. If not, they will issue a fatwa of being ill mannered.

Hadrat Thānwī *rahimahullāh* used to speak a lot about this. He used to say: "Those who make such demands are the ones who are really ill mannered. After all, they cannot take our natural needs into consideration. Whereas it is such an obvious thing that when you go to someone, you must be considerate towards him. Only if he is happy with you will you be able to derive some blessings from him. But if you were to hurt him in any way, you would have discomforted his heart. How, then, will you derive any benefit from him!? In fact, you may well be harmed by your attitude."

The Sahābah were vigilant

Together with enthusiasm and devotional yearning, the Sahābah *radiyallāhu ʿanhum* used to be fully conscious. This is why they did not utter any word which was in

conflict with the Sharīʿah. But there were some Sufis who, in a state of ecstasy, made statements which were against the Sharīʿah. The *ʿulamā’* had to find some explanations to these statements so that they could be labelled as *maghlūb al-hāl* (one who is overpowered by his ecstasy and spiritual condition) and therefore excused. At the same time, the respect of the Sharīʿah also had to be upheld. But the condition of the Sahābah *radiyallāhu ʿanhum* was totally different.

Planning does not negate courage

Planning does not negate courage. Look at a lion. It is so brave and courageous, but when it has to hunt its prey, look at how it conceals itself. Sometimes courage is of no use. Rather, planning is required. Together with possessing courage, the Sahābah *radiyallāhu ʿanhum* had intelligence and planning of the highest level. In the same way, they were fully conversant with the arts of war. But today we are deficient on both fronts. That is, our īmān is weak, and our knowledge and planning are also weak. How, then, can we succeed?

Success will come with correct procedures

People come to us to establish a link with Allāh *taʿālā*. But their condition is such that they want to sever our link with Allāh *taʿālā* and to move us away from His path. I told you repeatedly not to disturb me with your work between the *fard* and *sunnah* salāhs. I have become tired of explaining this to you time and again. But no one is paying heed. They divert me from Allāh *taʿālā* and get me occupied with them. This is what is known as falling headlong into something without understanding. I have made myself free for this work. If these people approach me the correct way, the work will be done and, at the same time, they will not discomfort me. But they neither use their brains nor do they understand after I explain to them.

All people understand is that the *buzurgs* have a certain treasure which we have to acquire. But they do not choose the correct procedure of acquiring it. This is absolute foolishness. A foolish person has a correct purpose but chooses an incorrect procedure. On the other hand, a mad man's very objective is wrong.

Very often I am sitting with pen and ink, and I am writing something. No one will ask me for a *taʿwīdh* at such a time. But when the *adhān* commences – and worse than that, when I am proceeding to the musjid – people will come and ask for a *taʿwīdh*. Now I neither have my pen with me nor my ink. How should I write a *taʿwīdh*? They do not even have the brains to understand this much.

The *mashā'ikh* are particular about their times. They have a specified time for each of their tasks. In the same way, there is a time allocated to meet and speak with the seekers (*ṯālibīn*), a time for education and training. These people are considerate of a *ṯālib*, but unfortunately they are not considerate of the timings of the *mashā'ikh*. If they cannot be considerate of personalities whose respect is obligatory, how will they succeed?

No one can swallow you

If you follow the principles and regulations of the Sharīʿah, no one can swallow you up. You are not a morsel. But you will have to adhere to the path. If you go to the *mashā'ikh*, go with sincerity and rectify yourself according to their teachings. If you do this, they will turn their attention to you with sincerity, turn towards Allāh *taʿālā* with their hearts, and make *duʿā'* for you. In this way, you will achieve your goal.

The *duʿā'* of Hadrat Ibrāhīm *ʿalayhis salām*

H̲ad̲rat Ibrāhīm *ʿalayhis salām* made this *duʿā'*:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْلَنَا اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

O our Sustainer! Make us not a trial for the unbelievers. And forgive us, O our Sustainer! You alone are mighty, wise.[1]

Tafsīr Mazharī states that Hadrat Zujāj said: "Do not give the unbelievers victory over us whereby we begin to think that they are on the truth." Mujāhid said: "Do not punish us at the hands of the unbelievers or from Your side whereby the unbelievers begin to say: 'If these Muslims are on the truth, they would not have been punished like this.' The words "and forgive us" are brought in between because sins also become causes of the unbelievers having control over the Muslims. It is therefore essential for every Muslim to make this *duʿā'*.

A statement of Maulānā Muhammad Ibrāhīm Sāhib

Hadrat Maulānā Muhammad Ibrāhīm Sāhib wrote that this is an era of hypocrisy and snatching away of excellence and perfection. He is absolutely right. However, Allāh *taʿālā* has the power to change conditions. He can replace enmity with love and incline people towards Islam. Yes, you yourself have to develop firmness in *Dīn* and set right your matters with the creation. If you love someone, it must be subservient to the Sharīʿah. Even in enmity you must follow the middle path.

Pay attention to the prescribed duʿās

There is a bit of attention to different forms of *dhikr* but no attention whatsoever to the *duʿā's* taught by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The Qur'ān contains *duʿā's* of the Prophets *ʿalayhimus salām*. Similarly, there are many *duʿā's* reported from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Entire books

---

[1] Sūrah al-Mumtahinah, 60: 5.

have been devoted to this subject. Hadrat Maulānā Thānwī *rahimahullāh* collated many such *duʿā’s* in *Munājāt-e-Maqbūl* and has done a great favour to the *ummah* in this way. May Allāh *taʿālā* reward him with the best of rewards.

There are prescribed *duʿā’s* for every occasion. We should pay attention to them. What is the reason for us not turning to Allāh *taʿālā*? What are we waiting for?

Encouragement towards the Hereafter

When I used to deliver talks in my hometown, I would raise my finger and ask them: “Tell me, is one better or two?” They would reply: “Two.” I would say to them: “So what is there if you acquire *Dīn* together with this world. There is nothing but profit for you. The youth agree with me but not the old people. Necessity has now taught us that we cannot progress without *Dīn*. Corruption cannot stop as long as there is no fear of Allāh *taʿālā*. The government cannot put an end to immorality and corruption. Corruption will take place at the slightest opportunity. What influence can the government wield when this takes place? It is therefore essential to be fully conscious of Allāh *taʿālā* and to fear Him.

The condition of people in the era of Imām Ghazzālī

Imām Ghazzālī *rahimahullāh* wrote about the *ʿulamā’* of his time. He says that they are sick, greed for the world has overpowered them, and they unanimously desire this world. It is difficult for them to treat their own selves. In fact, they have become occupied in various types of deviation, transgression and deception. O how I wish that if they cannot rectify others, they should at least remain silent. But they have become like a rocky ground of a valley – they neither drink water on their own, nor do they give others to drink.

The sign of a believer

A Hadīth states that a believer is one who considers good to be good and evil to be evil. But today there are some people who are annoyed and vexed by good. This is a very bad situation!

Politics of the time

Nowadays, the word politics is synonymous to fabrication. The more fabrication, lies, evil plotting and deception a person resorts to, the greater a politician he is. These are the very ones who are against the political system of the Prophets *ʿalayhimus salām* because their system is based on honesty, rectitude, integrity and trustworthiness.

We now see in the newspapers politicians also talking about integrity, reconciliation, purity of heart and friendship. When we were directing the people towards these qualities, no one was paying heed. But they understand the need for these qualities now. This is why the politicians and newspapers are making mention of it.

Paying attention to the training of students

Even if you were to teach less to the students, you must be very particular about their training and rectification. The one who is not aligned to Allāh *taʿālā* cannot be aligned to you. Students have generally become free. So if you cannot rectify them, hand them over to their families. Similarly, you must focus on rectifying your family people. But today the case is that we are not as concerned about rectifying our families as we are about outsiders. This is a terrible situation.

Focus on your own faults and the good qualities of others

The person who focuses on his own good qualities will certainly occupy himself in looking at the faults of

others. The one who focuses on his own faults will be safeguarded from this evil [of looking at the faults of others].

The condition of Hadrat Thānwī

Hadrat Aqdas Thānwī *rahimahullāh* used to say: "When the *janāzah* (corpse) of a sinner is brought, I think to myself: 'I do not know for which act Allāh *taʿālā* will pardon him. When the *janāzah* of a pious person is brought, I think to myself: 'I do not know for which act Allāh *taʿālā* will seize him.'" Is this also your condition and attitude towards sinners?

> An ascetic who is proud and arrogant will not reach Allāh *taʿālā*. A sinner who submits and is humble will reach Paradise.

The story of a shroud-thief

A shroud-thief attended the funeral of a woman. That same night, he went to steal the shroud from her. The dead woman addressed him saying: "What is wrong with the forgiven male and female, he is still stealing a shroud!?" Nowadays, if people hear a dead person speaking, they get scared, but that thief did not fear in the least. Instead, he asked her: "And how are they forgiven?" She replied: "Allāh *taʿālā* forgave all those who attended my funeral. Since you were also present, you have also been forgiven." This really had an effect on the thief. He repented and became from among the righteous.

We do not know how many other stories there are of this nature where a person was extremely evil and wicked in the beginning but was later included among the *auliyā'*, as was the case with Fudayl ibn 'Iyād *rahimahullāh*. How many others there are who deviated from the path and went far from the straight path, as was the case with Balʿam Bāʿūrā and others.

A mentor is sometimes strict

When a person wants to teach *Dīn*, then together with softness, he has to be strict at times. The *Ahlullāh* worked very hard in India. They considered their lives to be trifle, put themselves through various hardships and conveyed the *Dīn* to us. Unfortunately, *Dīn* is now leaving us. This is a very challenging time for those who have some feelings and perception. It is difficult for them to pass the day. In such a situation, when a mentor is strict and harsh, it is out of sincerity and love. It is not strictness in reality. It is essentially good character and softness. When a person acquires the treasure of *Dīn*, he values it and is prepared to shed his blood at the place where the pious elders shed their perspiration.

A statement of Maulānā Husayn Sāhib Allāhābādī

Hadrat Maulānā Husayn Sāhib Allāhābādī *quddisa sirruhu* used to say: "We had such personalities in our family that if people were to sit for 10-15 minutes with each one, the day will come to an end."

Note: This shows that there were several pious personalities in his family at one time, and people used to go to meet each one of them. No one would be offended by this because each one was an embodiment of perfection. But we do not see this nowadays because there is an absence of people of perfection.

A statement of Imām Mālik

Hadrat Wālā *rahimahullāh* used to quote this statement of Imām Mālik *rahimahullāh* quite often: "This science of Hadīth is part of *Dīn* so you must be vigilant about who you acquire it from. I met seventy Muhaddithūn (Hadīth scholars) nears these pillars of Musjid-e-Nabawī who, had they been appointed to oversee the Bayt al-Māl (Islamic treasury), would prove to be the most honest and upright people. But I did not go to them to acquire knowledge because they were not of that calibre. But

when Ibn Shihāb *rahimahullāh* arrived, I began crowding his door because he was qualified to have knowledge of this great branch of knowledge."

This shows that we must acquire knowledge from those who are worthy of it.

Tasawwuf is not a separate entity

I am making a most necessary statement; listen to it and understand it. *Tasawwuf* is not a separate entity, rather, it is subservient to the Sunnah. In fact, *wilāyat* (close friendship with Allāh *taʿālā*) is also not a separate entity; it is a branch of prophet-hood. In other words, no matter what excellence or perfection it may be, it cannot be acquired by the *ummah* without the agency of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and following his Sunnah. No matter what heights a *walī* may reach, he has no alternative but to follow the Sunnah. This belief has now left the minds. A person wants to traverse the path on his own. Books have been written on the subject of *tasawwuf*. They contain specific issues related to *tasawwuf*, e.g. *murāqabāt* (forms of meditation), different forms of *dhikr* and spiritual exercises. So the *mashā'ikh* referred to these books and began teaching and training their *murīds*, and left the Sunnah one side. They forgot the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* completely. Consequently, the bond with him was severed. When the bond with him was severed, obviously the bond with Allāh *taʿālā* was also severed.

Tasawwuf became a separate entity and appeared to be like yoga. And the *mashā'ikh* too developed an independent attitude.

I say: Practise on the *murāqabāt* and different forms of *dhikr* and develop a bond with Allāh *taʿālā*. But emulation of the Sunnah is essential because there are absolute texts [Qur'ānic verses and Ahādīth] on this.

One cannot reach Allāh *taʿālā* without following the Sunnah. Understand this well.

The way to acceptance

If you were to confine yourself to the *waẕīfah* taught to you by your shaykh without practising on the injunctions of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, you will never acquire acceptance [in Allāh's court]. This is because the way to acceptance is following the injunctions of the Sharīʿah and Sunnah of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*.

The shaykh is not the objective

It is necessary for the *mashā'ikh* to be aware of the conditions of the *ummah* and in which direction it is heading. It is also essential for them to inform the people that they [*mashā'ikh*] are not the objectives. Allāh *taʿālā* is the objective and goal. If they do not inform them, they will be questionable on the day of Resurrection. Khwājah Muh̲ammad Maʿs̲ūm, the son of H̲ad̲rat Mujaddid S̲āh̲ib, writes:

> Believe firmly that if a person possesses thousands and thousands of merits and performs numerous extraordinary feats, but is lacking in emulating Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, then love for such a person and remaining in his company will be a venomous poison. And a person who does not possess any merit and performs no extraordinary feat or miracle, but is firm and steadfast in emulating Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, love for him and his companionship will be a beneficial elixir.

After quoting this, H̲ad̲rat said: The thing which is an obstacle to firm and steadfast emulation of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is a person's *nafs* (self). Because we firmly follow our *nafs*, we are far from

emulating the Sunnah. So cast aside your *nafs* and you will reach Allāh *taʿālā*. A person rightly said:

> By Allāh, the path to the True Beloved takes just two steps. Place one foot on your self and the other on the neck of a friend of Allāh.

He is talking about two steps, while the real path is just one step, i.e. cast aside the *nafs*, and the next step will be in the well of friendship [with Allāh *taʿālā*].

A definition of Islam

Sayyidunā Rifāʿī *rahimahullāh* said: Islam means following the Sharīʿah and disregarding the demands of one's self. In other words, a Muslim is one who follows the Sharīʿah and turns away from the demands of his self. This is the meaning of placing a foot on one's self and leaving it.

The need for sincerity

Hadrat wrote with his pen: Some difficulties are encountered when embarking on any new task. If they are borne, the task will be accomplished. The difficulties can only be combated through sincerity and devotion. Allāh's *taʿālā* help and assistance only comes with sincerity. May Allāh *taʿālā* inspire us all for this. Āmīn.

Something to be ashamed about

Hadrat summoned me in Mumbai and said: Look at what a shameful thing it is that the worldly people consider us to be religious. After considering us to be religious, they serve us, present us with gifts, make arrangements for tents and sound systems for our assemblies and so on. If we are not as they think us to be and we do not convey the correct *Dīn* to them, we will be liable to be taken to task on the day of Resurrection and have to bear shame before Allāh *taʿālā*. Someone rightly said:

> When the shaykh appears on the field of Resurrection, he has no deeds. The goods which he was trading in were not the genuine goods. (The trading goods of a shaykh are good deeds).

May Allāh *taʿālā* protect us from this.

The day also belongs to Allāh *taʿālā*

Hadrat would go to pains in saying that just as the night belongs to Allāh *taʿālā*, so does the day. We must not differentiate between the two as regards *dhikr wa fikr* (remembrance and contemplation). If we cannot adhere to *dhikr, fikr* and *tahajjud* at night, we must do it during the day. The *tahajjud salāh* could be offered after the *ʿishā salāh* but before the *witr salāh*. You could offer a few *rakʿats*, depending on how many you can. Also set aside a certain time during the day in which you can engage in *dhikr wa fikr*. The time after *fajr salāh* until *ishrāq* (about fifteen minutes after sunrise) is also a very tranquil time. This time could be set aside. A person can do a lot during this time.

Unfortunately, the present situation is such that if a person does not do anything at night, he also spends the entire day in heedlessness. This is a delusion from Satan. A person neither does anything at night, nor does he make use of the day. This is a terrible situation.

Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* writes to a *tālib* as follows:

> *Dhikr* is not reserved exclusively for the night. Engage in some *dhikr* during the day as well.[1]

---

[1] *Maktūbāt Rashīdīyyah*, p. 15.

Medical treatment for women

Our family people would not obtain medical treatment for women. They considered it to be a defect. When I sought medical treatment for my wife, they began doing the same. Similarly, there were many non-Muslim customs in our weddings. But after teaching and educating my family, this decreased drastically – all praise is due to Allāh *taʿālā* alone.

A person heard this Hadīth:

مَنْ أَخْلَصَ لِلّٰهِ أَرْبَعِيْنَ صَبَاحًا، أَجْرَى اللهُ يَنَابِيْعَ الْحِكْمَةِ مِنْ قَلْبِهِ عَلٰى لِسَانِهِ

If a person worships Allāh taʿālā sincerely for forty days, He will cause fountains of wisdom to gush forth from him.

So the person engaged in Allāh's worship for forty days but did not experience the fountains of wisdom gushing forth from him. He asked a pious personality in this regard so he replied: "The Hadīth states sincerely for Allāh *taʿālā*. You did not do it for Allāh *taʿālā*, you did it so that fountains of wisdom may gush forth. Because sincerity was absent, the result was not experienced."

Practise what you preach

Allāh *taʿālā* says:

أَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُوْنَ الْكِتٰبَ، أَفَلَا تَعْقِلُوْنَ

Do you command the people to do good while you forget your own selves, while you read the Book!? Do you not understand this much?

The present verse speaks against commanding good while forgetting one's own self. What this means is that commanding good must be accompanied with doing good. This is only possible when knowledge becomes an attribute and characteristic of a person. In this way, the verse alludes to a third aspect, i.e. knowledge must become part of one's condition. This is because a

condition stirs one towards agreement between words and actions, and reprimands him when there is disagreement between the two. As long as the condition of the heart is not right, there will never ever be conformity between words and actions. Instead, there will always be contradiction between the two. I came to this understanding through Allāh *taʿālā*. All praise is due to Him for His favours.

When anyone asked Imām Abū Yūsuf *rahimahullāh* a question, he would put on his turban because of the elevated position of issuing a *fatwā*. But nowadays, people have no regard whatsoever when issuing *fatāwā*. Neither does the questioner pose questions to the one who is qualified, nor does the answerer perceive his own unworthiness.

Keep watch over yourself

Nothing can be achieved by mere talks. Rather, it will be achieved by listening, understanding and applying it to yourself. Rectification can only be achieved when you look at yourself with a critical eye. How will your own rectification be achieved if you are going to look at others? You ought to have good thoughts about others and bad thoughts about yourself. You may have heard the saying that a Sufi imposes on his *nafs* and becomes angry at it, and is constantly criticizing and reprimanding it. This has been the way of all the pious personalities.

It is recorded that Sayyidunā Hadrat Siddīq Akbar [Abū Bakr] *radiyallāhu ʿanhu* and Sayyidunā Hadrat Fārūq Aʿzam [ʿUmar] *radiyallāhu ʿanhu* used to reprimand and scold their selves in privacy so that the *nafs* does not become corrupt, and they are not caught up in vanity and self-conceit.

For physical illnesses we have a doctor and a patient. But for spiritual illnesses the *nafs* is both the doctor and

the patient. The shaykh merely points out to the illness and shows the way for its treatment. The actual treatment will have to be done by the person himself.

Physical ailments and evil spirits

Presently, many women suffer from ailments of the womb but people consider it to be the effects of jinn and evil spirits. Consequently, they will resort to *taʿwīdh* (amulets) and other similar treatments without medical treatment. Those who are in the trade of *taʿwīdh* make matters worse by immersing the people in this because it is a matter of income for them. This is why they will not provide a correct diagnosis. There was a person whose business it was to treat people through *taʿwīdh* and other similar practices. His daughter was affected by evil spirits. She would say to him: "Father look, there is the evil spirit moving that way." He would run with a stick and strike it. She would then point in another direction and he would run in that direction. This continued to the extent that he broke several sections of his house by the constant beating with his stick. He did not have this much intelligence to understand that jinn and evil spirits cannot be struck with a stick.

Now listen to another story. A *maulwī s̲āh̲ib* had a niece whom they suspected of being affected by evil spirits. An *ʿāmil* (person who treats evil spirits) arrived and said to the father: "Strike your daughter with this stick, she will not feel any pain; the jinn will feel the pain." The father began beating the girl. She was screaming with pain and saying: "Father, you are hurting me." But the father did not stop. He eventually killed her. When I heard this story I said: "The foolish fellow killed his daughter and he now has the crime of murder on his head."

The daughter of another *ʿāmil* was affected by "evil spirits". He tried extensively to remove them but did not succeed. He summoned another *ʿāmil* who said: "She

does not have any evil spirits, this is a medical illness." He had her treated and she was cured.

Even our *hakīms* do not speak frankly about these things because they are not experts in their field. They themselves have doubts in such situations so they refer the matter to *ʿāmils*. Whereas it is actually a physical illness. If it is treated, the person will be cured.

A lack of organization in our institutions

I see a system and organization everywhere, in the courts, the hospitals, the schools; but there is no system in our *madāris ʿarabīyyah* (*madāris* and *dār al-ʿulūms*). This is because there is knowledge but no intelligence. Our nation is retrogressing but we think it has reached perfection. If our people cannot understand this much, what work will they be able to do? It is most sad to see people rising everywhere while we are falling lower and lower. Wherever I go, I return with grief and sorrow. I see a system everywhere but not with us. Their women are able to accomplish tasks which our men cannot. When patients are admitted into hospitals, the majority of them leave healthy and sound. But we have no one but sick people. Very few of them leave in a healthy state. Similarly, people everywhere have succeeded in their respective fields, but this is not the case with us. Very few are leaving successfully. Instead, they don the garments of the righteous and before they can even achieve anything, they consider themselves to be perfect.

> These few ignoramuses come in the garb of the righteous. They are the ones who bring disrepute to this good name [of righteousness].

Thousands and thousands of rupees are spent on the *madāris ʿarabīyyah* but the work that ought to be produced is not being realized. If a place has been set up

for a particular purpose and that purpose is not being realized, then it is a decayed place. You must come here if you want to learn all these things, if not, there is no benefit in coming here. It will be better for you to remain in your homes.

The *ʿulamā'* will also be opposed

The *Dīn* belongs to Allāh *taʿālā* as brought to us by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He came to convey it to us. Now that he is not with us, the *ʿulamā'* will do the work on his behalf. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was opposed and the ignorant ones fought against him. In the same way, the *ʿulamā'* will be opposed and the ignorant people will fight against them. But – *inshā Allāh* – the ignoramuses will always be defeated.

Opposition is a gift

Wherever I went, rumours were spread against me. I could not understand the reason for this. After some time I came to realize that the actual reason is that I am conveying the *Dīn*, I am doing the work of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. So this opposition is inevitable; it will certainly happen.

> Drinking the blood of your heart and eating the flesh of your kidney – this is the food given to those who are mad in Allāh's love.

You should therefore remain steadfast, this is a good omen for you. Their opposition is a bounty and gift for us. If we bear their opposition and remain patient, we will be rewarded. They will become wretched and suffer ill luck because by opposing a person who is presenting the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they are moving further away from Allāh's mercy.

The benefit of the books of the Sufis

The books of the Sufis contain many sciences and facts which create a special spiritual condition and ecstasy in the heart through which the path becomes easy. A person learns most of the prerequisites and obstacles of the path. In this way, a journey which would have normally taken many years is covered in a few minutes. Studying these books enables a person to find many aspects of wisdom and cognition through which the beauty and attraction of the Sharīʿah is gauged. This increases the insight of a person. Yes, these books certainly contain certain things which are not understood. One should not be surprised by this because the books of every field contain certain complex and difficult themes which cannot be understood by every single person. The Qur'ān itself contains *muqattaʿāt* (words such as *alif lām mīn, alif lām rā*) and *mutashābihāt* (allegorical words) which we cannot understand. In fact, we have been prohibited from delving into them.

So just because of a few themes which cannot be understood by the masses should not be made the reason for a complete prohibition in reading the books of the Sufis or to label them as harmful. If this was the case, people will be left ignorant about many beneficial sciences and facts which these books contain. Furthermore, we will be deprived of the spiritual bestowals and blessings of the Sufis. After all, there must have been something in these books for erudite *ʿulamā'* of our times such as Maulānā Ashraf ʿAlī Sāhib Thānwī *rahimahullāh*, Maulānā Rashīd Ahmad Gangohī *rahimahullāh*, Maulānā Muhammad Qāsim Sāhib Nānautwī *rahimahullāh* and others who were absolute followers of the Sunnah and strict adherents to the outer Sharīʿah to have quoted and explained the statements and teachings of the Sufis in their talks and

assemblies. Furthermore, these personalities considered these books to be the best elixir for spiritual ecstasy.

Let me say one more thing: There are different levels for the sciences. All the sciences are not initially understood by all. When their capability increases, they begin to understand many things. Many of the teachings of the Sufis who were exponents of the internal Sharīʿah stemmed from their natural inclination and spiritual condition. As long as a person does not reach that level of spiritual condition, he will not understand what they are saying. Consequently, there were many who – by the inspiration of Allāh *taʿālā* – went and remained in the service of *mashā'ikh* and developed a similar spiritual condition by virtue of remaining in their company. They then acknowledged those things [which they did not understand previously] and themselves became exponents and inviters to them. They drank themselves and gave others to drink. They quenched their own thirst and quenched the thirst of others. O Allāh! Guide us to the straight path.

<u>The benefit of Qur'ān recitation</u>

The tranquillity which one gets from reading the Qur'ān cannot be got from anything else. The level of tranquillity will depend on the level of the recitation. But the tranquillity which is experienced by the *buzurgs* will come after a long time. All one has to do is remain attached to the task. Peace and tranquillity are dependent on action. Nowadays we do not focus on the action but the benefit. So when there is a delay in the benefit, we give up the action. This is a very bad practice. The objective is the action, continue doing it. When Allāh *taʿālā* wills, He will bestow tranquillity as well.

> Do not be like donkeys by worshipping on condition you get a reward. Because Allāh

taʿālā knows fully well how to pay for worship.

Wealth is the support of life

Wealth is the support of life for man. He cannot live his life without it. *Dīn* and religion also acknowledge its necessity. In fact, we will not be wrong if we say that Islam has encouraged the acquisition of wealth.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Hadrat ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu*:

يَا عَمْرُو! نِعِمَّا بِالْمَالِ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ

O ʿAmr! Wholesome and pure wealth is an excellent thing for a righteous person.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also said:

مَنْ أَخَذَ بِحَقِّهِ فَنِعْمَ الْمَعُوْنَةُ هُوَ

Wealth is an excellent helper and supporter for the person who takes it with its due right [i.e. in a lawful way].

The world is a means to the Hereafter

Hadrat Saʿīd ibn Jubayr *radiyallāhu ʿanhu* says: "When the Qur'ān refers to the world as an item of deception, it is when it prevents a person from seeking the Hereafter. But if the same world spurs one towards Allāh's pleasure and becomes a means to seek the Hereafter, then it is an excellent item and an excellent means."[1]

We learn from this that *Dīn* considers the actual purpose and objective to be the Hereafter, and that the world is a means to it. A Hadīth states:

اَلدُّنْيَا مَزْرَعَةُ الْآخِرَةِ

---

[1] *Rūh al-Maʿānī*, p. 185, pārā 27, Mustafāʾīyyah Press, Deoband.

This world is a sowing ground for the Hereafter.

But if this wealth and the world are used against the pleasure of Allāh *taʿālā*, they will be criticized. H̲ad̲rat ʿAlī *rad̲iyallāhu ʿanhu* said:

هِيَ لَيِّنٌ مَسُّهَا، قَاتِلٌ سَمُّهَا

It is soft to the touch, but its poison is venomous.

This shows that the world is not blameworthy in itself; its repugnance comes when it is misused. If it is used as shown by the Sharīʿah, it is an excellent item and an excellent means. The author of *Rūh̲ al-Maʿānī* writes:

وَلَا أَرَى الْإِسْتِدْلَالَ عَلٰى رَدَاءَةِ الدُّنْيَا اِسْتِدْلَالًا فِيْ مَقَامِ الضَّرُوْرَةِ، نِعْمَ هِيَ نِعْمَتِ الدَّارَ لِمَنْ تَزَوَّدَ مِنْهَا لِاٰخِرَتِهِ.

I consider the disparagement of the world by the Sharīʿah to be to the extent of necessity. If not, it is an excellent place for the one who lives in it and takes provisions for it for his Hereafter.[1]

A statement of Hadrat ʿAbd al-Qādir Jīlānī

H̲ad̲rat would constantly quote the following statement of H̲ad̲rat Sayyidunā ʿAbd al-Qādir Jīlānī *rah̲imahullāh*:

> It is permissible to keep your wealth in a treasure chest, but not in your heart.

Maulānā Rūm *rah̲imahullāh* conveys the same message as follows:

> Water which gets into a ship will cause it to sink. The same water beneath the ship helps it to sail.

---

[1] *Rūh̲ al-Maʿānī*, p. 95, pārā 10, Mus̲t̲afāʾīyyah Press, Deoband

Hadrat used to say: This is why I very much like those *duʿā's* wherein ease and wellness of this world and the Hereafter are asked for. For example:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.

O our Rabb! Give us the good of this world and the good of the Hereafter, and save us from the punishment of the Hell-fire.

Hadrat used to say: This is a very comprehensive *duʿā'* and one which was liked a lot by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. But nowadays, people do not even make this *duʿā'* with their heart, and they do not realize its importance although Muslims in general remember it.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to like the following *duʿā'* a lot, and he [Hadrat] had taught it to me [Muhammad Qamaruz Zamān Sāhib]. The *duʿā'* is:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْيُسْرَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْاٰخِرَةِ. اَللّٰهُمَّ اٰتِنِيْ رَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ.

O Allāh! I ask You for ease and pardon in this world and the Hereafter. O Allāh! Bestow me with mercy with which I could acquire the honour of Your respect in this world and in the Hereafter.

Hadrat used to say: If the world was absolutely and totally despicable, why would the Qur'ān and Hadīth taught us and instruct us to make *duʿā'* for it?

Yes, it is certainly necessary to safeguard ourselves from the transgression, pride and vanity which is found in it. This is because the wealthy and proud people generally oppose the Prophets *ʿalayhimus salām* and the *auliyā'*. The treatment for this is to settle the fear of Allāh *taʿālā* in the heart, to bring *taqwā* into one's life, and to

consider wealth to be a gift and bestowal from Allāh *taʿālā*, not the fruit of one's hard work and striving.

In order to develop the *taqwā* of Allāh *taʿālā*, one will have to remain in the company of the pious and righteous with sincerity and obedience to them. Allāh *taʿālā* says in this regard:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُو اللهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

O believers! Fear Allāh and remain with the righteous.

This verse teaches us that companionship of the righteous is the means to acquiring fear of Allāh *taʿālā*. May He inspire us all. Āmīn.

I consider it appropriate to quote certain sections from Hadrat's article on the theme of livelihood. It is very beneficial and inspiring.

The question of livelihood

The most important issue in this worldly life is the one of livelihood. This is most obvious. Rasūlullāh *sallallāhu ʿalayhi wa sallam* provided a complete system for our worldly sojourn just as he did for our afterlife. Following this system is absolutely part of *Dīn*.

Hadrat Maulānā Shāh Walī Allāh Sāhib writes in *Hujjatullāh al-Bālighah* under the chapter, Sīratun Nabī:

وكان ألزمهم بإصلاح تدبير المنزل ورعاية الأصحاب وسياسة المدنية بحيث لا يتصور فوقه، يعرف لكل شيء قدره.

Rasūlullāh sallallāhu ʿalayhi wa sallam used to pay particular attention to organization of the home, consideration to companions, and civil administration in a manner beyond which is unimaginable. He knew the value and position of each and every thing.

Hadrat Saʿd ibn Abī Waqqās *radiyallāhu ʿanhu* relates: I fell critically ill during the year of the Conquest of Makkah and was on the verge of dying. Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to visit me. I said to him: "Rasūlullāh! You can see the severity of the illness that has befallen me. I am a wealthy person with no one to inherit from me except a daughter. Should I give two thirds of my wealth in charity?" He replied: "No." I asked: "Should I give half, O Rasūlullāh?" He replied: "No." I asked: "Should I give one third, O Rasūlullāh?" He replied: "Give one third. And even one third is a lot – or much. It is better for you to leave your heirs wealthy than leaving them poor, begging from people. You will most certainly be rewarded for whatever you spend solely for the pleasure of Allāh *taʿālā*. So much so that you will be rewarded for [the morsel which] you place in your wife's mouth."[1]

Do you see! Rasūlullāh *sallallāhu ʿalayhi wa sallam* stopped Hadrat Saʿd *radiyallāhu ʿanhu* from giving not only all but even half his wealth in charity. He explained the reason for it as well by saying that it is better to leave your heirs wealthy than leaving them paupers so that they are saved from the humiliation of begging.

This Hadīth shows that one is rewarded for kindness to one's family and for spending on them. It is also understood from it that to accumulate wealth for one's children and to make arrangements for their livelihood is desired by the Sharīʿah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to the extent of saying:

[1] *Mishkāt (Bāb al-wasīyyah),* Bukhārī (1295), Muslim (*Kitāb al-wasīyyah*: 5).

Seeking lawful earning is an obligation after other obligations.

Consequently, the Sahābah used to engage in business and agriculture. If they were unable to do any of this, they would take up manual labour and earn lawful and wholesome sustenance in this way.

The statements of the Sahābah *radiyallāhu ʿanhum* ought to be written in gold. We are quoting a few from *Kanz al-ʿUmmāl*:

1. Hadrat Abū Umāmah narrates that Hadrat Abū Bakr *radiyallāhu ʿanhu* said: "Your *Dīn* is specifically for your Hereafter while this (wealth) is specifically for your worldly life. No good can be expected from the one who has no wealth."
2. Hadrat ʿAlī *radiyallāhu ʿanhu* said: "The best among you is the one who does not cast aside the Hereafter for the sake of this world, nor this world for the sake of the Hereafter."
3. Hadrat Hudhayfah *radiyallāhu ʿanhu* said: "The best among you is the one who takes a share of this world for his Hereafter, and a share of the Hereafter for this world."
4. Hadrat ʿUmar *radiyallāhu ʿanhu* said: "I do not like to see a person who is neither occupied with work for this world nor with work for the Hereafter."

We learn from these statements of the Sahābah *radiyallāhu ʿanhum* that it is not correct to condemn this world totally. Rather, wealth is necessary and essential for this worldly life. I now present a statement of Hadrat Sufyān Thaurī *rahimahullāh* in this regard.

Statements of Hadrat Sufyān Thaurī

Hadrat Sufyān Thaurī *rahimahullāh* said:

1. “Wealth was disliked in previous times, but it is now a shield for a believer.” (In other words, a person can protect himself from many sins through it, and his honour and dignity can remain intact).

2. “If we did not have these dīnārs, the kings would reduce us to abject humiliation.”

3. “If a person possesses any dīnārs, he must take care of them. (He must not waste them, he must increase them through trade). Because this is a time (of such irreligiousness) that if a person were to be a pauper, his *Dīn* will be the first thing which he will destroy (for the acquisition of this world).”

4. “Lawful wealth does not have the possibility of extravagance.”[1] In other words, a special quality of lawful wealth is that it is not spent extravagantly or without a Sharʿī need.

We learn from these statements of Hadrat Sufyān Thaurī *rahimahullāh* that we should not compare ourselves to the people of the best eras (era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the Sahābah *radiyallāhu ʿanhu*) because they possessed perfect īmān. It was an era of goodness and righteousness. This is no longer the case. People’s conditions have changed, īmān has become weak, and they cannot bear the bitterness of poverty. So the safety of one’s *Dīn* and īmān lies in having wealth. If not, they will lose their īmān as well.

Hadrat Muslihul Ummat *rahimahullāh* used to say that Hadrat Hakīmul Ummat Maulānā Thānwī *rahimahullāh* used to say: “From the Muslims who converted to Christianity it was only those who were poor and needy. No prosperous and wealthy Muslim left Islam for Christianity.”

---

[1] Related in *Sharh as-Sunnah*.

This shows that a person leaves Islam because of poverty. A Hadīth states:

كَادَ الْفَقْرُ اَنْ يَكُوْنَ كُفْرًا

Poverty sometimes leads to unbelief.

Hadrat continues on the issue of livelihood:

Sequence in spending

We now come to the question of spending. I consider this to be more important than earning because it is difficult to bring it into practice in a manner where consideration is given to all the rightful recipients. The problems and mutual disputes which we see in most homes are consequences of not practising on the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Practice is a subsidiary of knowledge; if there is no knowledge how will there be practice? Rasūlullāh *sallallāhu ʿalayhi wa sallam* spoke extensively on the subject of spending and explained the sequence which should be followed. We are explaining this as follows:

Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that a person came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "I have one dīnār." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Spend it on yourself." He said: "I have another dīnār." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Spend it on your children." He said: "I have a third dīnār as well." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Use it for the needs of your wife." He said: "I have another dīnār as well." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Spend it on your servant." He said: "I have another dīnār." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You know best." In other words, give those of your relatives who are most deserving.

We learn the sequence which is to be followed in spending in the sense that Rasūlullāh *sallallāhu ʿalayhi*

wa sallam gave preference to those who are most important.

Glory to Allāh! What an excellent sequence. It is both rationally and naturally sound.

Moderation in spending

Now listen further. Just as it is necessary to consider sequence in spending, it is essential to be balanced when spending on rightful recipients. Do not be so tight-fisted so as to cause them to experience hardship, and do not be so open-handed that you commit extravagance which is prohibited. Instead, you must spend according to your income. You must also save a certain portion of your earnings for the future. This is known as moderation which is a very important and difficult issue. It is the basis and foundation of domestic planning. If there are shortcomings and failures in this regard, the domestic planning will become spoilt and corrupt.

Hadrat then proves the commendableness and desirability of moderation from the Qur'ān, Sunnah and statements of the Sahābah *radiyallāhu ʿanhum*. This subject is most beneficial and enlightening. The reader may refer to it if he likes.

Hadrat quotes the principles of moderation from *as-Samīr al-Muhadhdhab*:

1. Even if a person's income is little, he must set aside a certain portion. A person who spends more than what he earns is foolish.
2. Purchase your necessities for cash, do not be indebted to anyone.
3. Do not spend all your wealth now in expectation of future income because one cannot rely on something which is not owned at present. You do not know whether you will get it not. The person

who spends in expectation of future income will be caught up in debts and poverty.

4. Restrain yourself from wasting and destroying wealth; such destruction will neither benefit you nor others.
5. You must personally supervise your tasks, and do the work yourself if you can. There is a saying which goes:

لَا يَهْتَمُّ فِي الْعَمَلِ إِلَّا صَاحِبُهُ، وَلَا يُرَاقِبُ الشَّيْءَ إِلَّا عَيْنُ صَاحِبِهِ

None will pay attention to a task except the one whose task it is. None can safeguard and supervise a thing except the eye of its owner.

6. If you do not need an item, do not buy it even if it is cheap. If you have no need for it, then even if you receive it for free it will not be valued.
7. Keep your future in sight in such a manner that if you are faced with an incident [accident, calamity, etc.] you are not financially distressed.

If everyone – the spender and the recipients - practise on these principles and adhere to them, you guard yourself against excesses and shortcomings, and the rightful recipients desist from unwarranted demands, our domestic lives will be totally transformed.[1]

<u>Paradise and Hell</u>

The Qur'ān goes into many details in speaking about Paradise and Hell. No one else can speak about it because he does not even have knowledge of these things. After all, they are part of the unseen things. The most a speaker or orator can do is study the Qur'ān and convey what it describes. The basis of a lecture is to

---

[1] *Maʿāsh*, as printed in *Maʿrifat-e-<u>H</u>aqq*, November 1964.

create fear of Hell and desire for Paradise. But nowadays people do not speak about Paradise and Hell.

Maulānā ʿAbd al-Mājid Sāhib Daryābādī *rahimahullāh* said to Hadrat Maulānā Thānwī *rahimahullāh*: "The Qur'ān speaks profusely about Paradise and Hell but the *ʿulamā'* do not speak about it." Hadrat Maulānā *rahimahullāh* agreed with him.

This is why Hadrat Muslihul Ummat *rahimahullāh* used to speak a lot about Paradise and Hell, and direct the attention of the *ʿulamā'* to speak about them. Hadrat Maulānā Sayyid Abul Hasan ʿAlī Sāhib Nadwī came to Allāhābād on one occasion for a gathering of Islāhul Muslimīn, so Hadrat asked him to speak about Paradise and Hell. Maulānā Abūl Hasan Sāhib Nadwī spoke on this subject.

Hadrat used to say: When Rasūlullāh *sallallāhu ʿalayhi wa sallam* sought refuge from Hell and asked for Paradise, what is wrong with us that we do not do the same?

> When the sultan of the *Dīn* [i.e. Allāh *taʿālā*] wants us to ask Him, we ought to pour dust [disregard] contentment. (In other words, contentment in such a situation is disrespectful and audacious).

Asking for Paradise

I say that every Muslim should ask for Paradise and seek refuge from Hell at least once a day, everyday. Have we retrogressed so much that we cannot do even this much!? If we seek refuge from Hell, then – *inshā Allāh* – it will intercede on our behalf. It will say: "O Allāh! Make his abode in Paradise."

I feel I should complete this chapter on the *duʿā'* and seeking refuge of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَللّٰهُمَّ اِنِّيْٓ أَسْاَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ.

O Allāh! I ask You for Paradise and all that would draw me closer to it whether by word or deed. I seek refuge in You from the Hell-fire and all that would draw me closer to it whether by word or deed. O our Sustainer! Accept from us, surely You are all-hearing all-knowing.

An enlightening statement

I say to the masses that they are only liable to practise on the outward forms of the Sharīʿah, i.e. to adhere to salāh, fasting and other similar acts with sincerity. As for those who possess knowledge, this much is not enough for them. Rather, it is necessary for them to develop a special bond with Allāh *taʿālā*. If they do not do this, people will not derive blessings from them.

Sayings and Statements

1. I have been saying this since quite some time: No shaykh is an entity on his own. Rather, he is subservient to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I found this statement in *Sharh Aqā'id* which is a book on beliefs. It defines *istiqlāl* as disobedience to orders and prohibitions. The Qur'ān itself says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ

Say: If you love Allāh then follow me.

If a person has this *ʿaqīdah* (belief) about himself that he is not subservient to the orders and prohibitions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and considers himself to be the one who should be followed and obeyed, such a person will become a *kāfir* (unbeliever).

If a person's *ʿaqīdah* is not one of *istiqlāl* and does not even utter it verbally by saying, "I am not an entity to

myself, I am a follower of Rasūlullāh <u>s</u>*allallāhu ʿalayhi wa sallam*", but he keeps himself independent in his actions, i.e. he acts on his natural demands and does not consider the Sharīʿah and Sunnah of Rasūlullāh <u>s</u>*allallāhu ʿalayhi wa sallam*, but does things which are against it; then although we will not say he is a *kāfir*, there is no doubt whatsoever in his being a *fāsiq* (flagrant sinner).

Therefore, a *walī* and perfect mentor can only be the one who is subservient to Rasūlullāh <u>s</u>*allallāhu ʿalayhi wa sallam* both in beliefs and actions; he is not a separate entity to himself. It is essential for the *mashā'ikh* to stress on following the Sunnah. If they do not stress it and only call people towards following them, the people will gradually disregard the Sunnah and become strangers to it. They will consider emulating the shaykh to be the essential thing. This will cause them to go astray.

Unfortunately, this is what is happening nowadays. Instead of following Rasūlullāh <u>s</u>*allallāhu ʿalayhi wa sallam*, following the *mashā'ikh* is considered everything. If this is not clear misguidance and deviation, then what is?! May Allāh *taʿālā* protect us from evil beliefs and actions.

2. <u>Knowledge is difficult, practising is easy</u>

I delivered a talk in Allāhābād and said: "Knowledge is difficult, practising is easy." People were taken aback by this statement because it has settled deeply in the minds of people that knowledge is easy, practising is difficult. So I explained to them that there are many avenues to knowledge and it has various arts. Furthermore, one branch of knowledge is internal, another is external. It is difficult to encompass them all. But this is not the case with action because it is linked to the *nafs* (self). As long as it is lazy, it does not get into

action. Once its laziness is removed and it is ready to act, it becomes easy to practise. It does not remain difficult.

This is why we find worshippers in large numbers everywhere, but we do not see capable *ʿulamā’*. You will see town after town devoid of *ʿulamā’* despite the numerous virtues of knowledge mentioned in the Qur’ān and Hadīth. For example, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى أَدْنَاكُمْ

The superiority of a scholar over a worshipper is like my superiority over the lowest of you.

Glory to Allāh! Look at the virtue and merit of an *ʿālim* which none apart from Rasūlullāh *sallallāhu ʿalayhi wa sallam* could have explained. When he confers superiority to a person, is there anyone who can debase him or drop his status?

Obviously, this virtue is reserved for a genuine and Allāh-fearing *ʿālim*; not an ostentatious or superficial *ʿālim*. Because in many places, the Qur’ān speaks out against the *ʿulamā’* of the Jews who had become materialistic. Allāh *taʿālā* says with reference to them:

أَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

Do you command the people with good while you forget your own selves!?

The author of *Rūh al-Maʿānī* comments on this as follows. Read it carefully, compare it against your own condition, and decide for yourself.

ثم إن هذا التوبيخ والتقريع وإن كان خطابا لبني اسرائيل، إلا أنه عام من حيث المعنى لكل واعظ يأمر ولا يأتمر، يزجر ولا ينزجر. ينادي الناس البدار البدار، ويرضى لنفسه

التخلف والبوار، ويدعو الخلق الى الحق وينفر عنه، ويطالب العوام بالحقائق ولا يشم ريحها منه، وهذا هو الذي يبدأ بعذابه قبل عبدة الأوثان، ويعظم ما يلقى لوفور تقصيره يوم لا حاكم إلا الملك الديان.

وعن محمد بن واسع قال بلغني أن أناسا من اهل الجنة اطلعوا على ناس من أهل النار، فقالوا لهم: قد كنتم تأمروننا بأشياء عملناها فدخلنا الجنة، قالوا كنا نأمركم بها ونخالف إلى غيرها.[١]

Although this reprimand and castigation is addressed to the Banī Isrā'īl [Jews], it is general in meaning and is applicable to every lecturer who orders but does not carry out the orders himself, who scolds but does not desist himself, who calls on people to hasten but is happy with lagging behind and destruction for himself. He invites people towards the truth while he retracts from it. He demands facts and truths from the masses while its fragrance cannot be smelled on him. This is the person who will be punished before the idol worshippers. This mighty punishment will be meted out to him on account of his serious crime. It will be meted out on the day when there will be no judge except the Almighty King.

Muhammad ibn Wāsiʿ said: I have heard that some people of Paradise will peek at some people of the Hell-fire and say to them: "You used to order us to do certain things. We did them and entered Paradise." They will reply: "We used to order you to do them but (unfortunately) we did not do them ourselves."

Look at the extent of reprimand and castigation contained here for the *ʿālim* who does not practise! He will be punished before the idol-worshippers. Can there be a more severe admonition for the *ʿulamā'*!? Is this not

---

[1] روح المعاني، ج ١، ص ٢٤٨.

enough to create fear and trembling in the hearts of the *ʿulamā'*? If it is not, what else is there which can have an effect on them?

It is therefore more important for an *ʿālim* to have piety and asceticism in his life. He must acquire good knowledge of good and evil so that he himself may do good and keep away from evil, and also guide others in this regard so that they may develop righteousness in them. Inspiration is from Allāh *taʿālā*.

3. I had delivered a speech in ʿAlīgarh in which I said: A common factor which is found in all the *auliyā'* of Allāh *taʿālā* is that they obliterated their intellect and personal opinions in Allāh's course, made Rasūlullāh *sallallāhu ʿalayhi wa sallam* their leader and guide, and proved practically that they were subservient and submissive to him in every matter. Consequently, whatever position any of them reached in this path was by virtue of this quality.

This is why I had said that the *mashā'ikh* are not an entity to themselves. Rather, they are subservient to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Any *walī* who makes claims to independence is not a *walī*. The *ʿulamā'* have written this in their books and did their utmost to explain it. *Sharh Aqā'id* defines a *walī* as follows:

هو العارف بالله تعالى وصفاته حسب ما يمكن، المواظب على الطاعات، المجتنب عن المعاصي، المعرض عن الانهماك في اللذات والشهوات.[1]

A walī is a person who recognizes Allāh taʿālā and His attributes in the best way possible. He adheres to acts of obedience, abstains from sins, and remains aloof from immersing himself in pleasures and desires.

---

[1] شرح العقائد، ص ١٠٥.

The author says further on:

لن يكون وليًّا إلا أن يكون محقًّا في ديانته، وديانتُه الإقرار بالقلب واللسان برسالة رسوله مع الطاعة له في أوامره ونواهيه، حتى لو ادعى الولي الإستقلال بنفسه وعدم المطاوعة، لم يكن وليًّا.[1]

A person cannot be a walī unless he is genuine in his religiosity. This entails attesting with his heart and tongue to the messenger-ship of his Messenger [sallallāhu ʿalayhi wa sallam] together with obeying his orders and prohibitions (as regards beliefs, acts of worship, dealings, social relationships and character; and fulfils all this in a manner which causes an onlooker to think of the character of Rasūlullāh sallallāhu ʿalayhi wa sallam). If a walī claims to be independent and an entity to himself, and does not obey [Rasūlullāh sallallāhu ʿalayhi wa sallam], he can never be a walī.

Listen! I want you to understand this subject because it is a fundamental issue. If you understand it thoroughly, it will become easy to understand the rest of *Dīn*. Misguidance is creeping in because of misunderstanding in this regard. A quest and search for Allāh *taʿālā* will remain in every era. Man cannot do without it. But it is possible that the path which he is choosing for it and the person whom he considers to be a guide is not a guide but a highway robber. This will cause the person to go more astray and not reach his destination.

Look! These yogis also claim love for Allāh *taʿālā* and attachment to Him. They engage in arduous exercises and bear many difficulties for it. But because they have not found the right path and the right guide, all their efforts go to waste and they lose out in this world and in the Hereafter.

---

[1] شرح العقائد، ص ١٠٧.

You people are my audience at the moment, so I am addressing you. All Muslims – including the *ʿulamā’* and *mashā’ikh* – unanimously agree that the easiest way of reaching Allāh *taʿālā* which was shown to us by Rasūlullāh *sallallāhu ʿalayhi wa sallam* is this Sharīʿah. The *mashā’ikh* of the four *salāsil* (the four spiritual lineages) have always been teaching the Sharīʿah in their respective times and eras. They themselves trod this path and taught their followers to hold on to it firmly and to remain steadfast on it. But we have lost it. In other words, Allāh *taʿālā* alone knows how Satan convinced the people into believing that the Sharīʿah is one thing and the Tarīqah is something else. Whereas previously, all the pious elders who were known as Ahl at-Tarīqah were also Ahl ash-Sharīʿah. Shaykh Saʿdī *rahimahullāh* says in this regard:

> The one who follows a path different from the Messenger's will never reach his destination. O Saʿdī! Don't ever think that the path of salvation can ever be different from the path of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* says in his *Maktūbāt*:

> The person who does not find the path of Rasūlullāh *sallallāhu ʿalayhi wa sallam* will not find any access to Allāh *taʿālā*.

Hadrat Qādī Thanā'ullāh Pānīpattī *rahimahullāh* who was a senior commentator of the Qur'ān, scholar of Hadīth, jurist, theologian and Sufi of his time, writes in *Mā lā budda minhu*:

> It should never be assumed that the Tarīqah is different from the Sharīʿah. Such an assumption is pure ignorance and unbelief.

Unfortunately, attention to these statements has decreased and people are trapped in the snare and deception of Satan. The respect which ought to have been accorded to the Sharīʿah has left the hearts of many, let alone the masses, even the *ʿulamāʾ*. We seek refuge in Allāh *taʿālā*.

<u>The definition of a *walī*</u>

Now listen to one more point. Erudite *ʿulamāʾ* define a *walī* as follows:

هو العارف بالله تعالى وصفاته حسب ما يمكن، المواظب على الطاعات، المجتنب عن المعاصي، المعرض عن الانهماك في اللذات والشهوات.[1]

A walī is a person who recognizes Allāh taʿālā and His attributes in the best way possible. He adheres to acts of obedience, abstains from sins and remains aloof from immersing himself in pleasures and desires.

What doubt can there be in its correctness? If we add one more attribute to the above definition, it will become more clear. And that is, *wa Rasūlihi* (and His Messenger). This will mean that a *walī* is a person who recognizes Allāh *taʿālā* and His attributes in the best way possible, and also recognizes Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. This is because just as it is essential for a *walī* to recognize Allāh *taʿālā*, he has to recognize Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. Just as it is essential for him to have love for Allāh *taʿālā* and establish a bond with Him, it is necessary for him to love Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and establish a bond with him. After all, this is the sign and criterion of having acquired the love of Allāh *taʿālā* and a bond with him.

---

[1] شرح العقائد، ص ١٠٥.

Love and affinity for Allāh *taʿālā* stems from the heart and many people claim to have it. But when a person has love for Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* on the basis of his being a Messenger, he will also obey him. This is because a lover certainly obeys his beloved. Remember, obedience and emulation of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is the sole indication of love for Allāh *taʿālā*. What doubt, then, can there be in such a person being a *walī*? It is a fact that a *walī* has to be subservient to Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* because *wilāyat* is subservient to *nubūwwat* and a reflection of it.

The following is said about the light of the moon:

نُوْرُ الْقَمَرِ مُسْتَفَادٌ مِنْ نُوْرِ الشَّمْسِ

The light of the moon is derived from the light of the sun.

The same applies to *wilāyat*. The light of *wilāyat* is derived from the light of *nubūwwat*. Thus, if *wilāyat* does not come in line with *nubūwwat* but brings *istiqlāl* (independence) in-between, this *wilāyat* becomes eclipsed. Any *wilāyat* which is devoid of the light of *nubūwwat* is unacceptable in the sight of Allāh *taʿālā*.

In short, *wilāyat* is essentially connected to Allāh *taʿālā*, but as regards its path, it is connected to Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* because no one reached Allāh *taʿālā* nor can anyone reach Him without the medium of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. It is therefore essential and necessary to follow the path of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* for the acquisition of *wilāyat*.

The need for a mentor

One thing is certain: As per the norm of Allāh *taʿālā*, there is a need for a shaykh or mentor for the acquisition of *wilāyat*. Obviously, such a person will

have to have *wilāyat* within him as well. And *taqwā* (piety, Allāh consciousness) is essential for *wilāyat* because, based on explicit texts, an ungodly person cannot be a *walī*. A Hadīth considers the following to be a sign of a *walī*:

إِذَا رُؤُوا ذُكِرَ اللهُ

When he is looked at, Allāh ta'ālā is remembered.

This means that his companionship results in a decrease in love for this world and an increase in love for Allāh *ta'ālā*. We should therefore choose the companionship of such a person and make the one who possesses these qualities our guide.

> There are many who appear to be humans but possess the traits of Satan. So do not pledge your hand [in *bay'ah*] to anybody and everybody.

From the above statements of the *'ulamā'*, the terms *wilāyat, walī* and shaykh have been fully explained. If we, due to our ignorance and unawareness, err, then it is our fault and not the fault of Islam. It is a self explanatory fact that how can it be possible for Allāh *ta'ālā* to make His love compulsory on us without showing us the way to do it!? How can He leave this to us? This is certainly absurd and irrational.

Approved Syllabus

Hadrat had a special affinity with the sciences and erudition of Hadrat Shāh Walī Allāh *quddisa sirruhu*. He would constantly relate themes from his books, *Hujjatullāh al-Bālighah, Tafhīmāt Ilāhīyyah* and *al-Qaul al-Jamīl* in his assemblies. This can be gauged from Hadrat's articles and written works. Time and again he quotes extracts from Hadrat Shāh Walī Allāh's books and presents them as evidence. I present the syllabus

which Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* wrote in his *Tafhīmāt* and which was very much liked by Hadrat and related by him repeatedly.

> The method of teaching which has been tried and tested is as follows: Three or four books on *sarf* (etymology) and *nahw* (grammar) should first be taught, depending on the intelligence of the student. This should be followed by an Arabic book on history or practical wisdom. During this time he should be taught to refer to dictionaries and obtain the meanings of difficult words. Once he gains some confidence in Arabic, he should be taught *Muwattā Imām Mālik* through the narration of Yahyā ibn Masmūdī. This should never be left out because fundamental knowledge is that of Hadīth. There is much blessing in studying it. We have heard it through an unbroken chain [of narrators].
>
> Qur'ān should be taught thereafter. Only matters related to the text should be investigated. For example, aspects related to grammar and circumstances of revelation (*sabab an-nuzūl*). When the Qur'ān is completed, *Jalālayn* may be taught. There is much blessing in following this scheme.
>
> After this, the books of Hadīth must be taught at once. Either the *Sahīhayn* (Bukhārī and Muslim) or other books. Books on *fiqh* (jurisprudence), *aqā'id* (beliefs) and *sulūk* (Sufism) should also be taught. Books on logic, such as *Sharh Mullā* and *Qutbī* should be taught at once. Apart from these, other books may be taught as much as Allāh *ta'ālā* wills. If possible, alternate between teaching

Mishkāt on one day and *Sharh Ṯībī* on the next. This method is very beneficial.[1]

Hadrat intended teaching according to this syllabus. When we used to study books on Arabic literature, such as *Kitāb al-Mutahaffiz*, he would teach us how to refer to the dictionaries such as *Qāmūs* and *Sihāh* to find the meanings of difficult words. He would give us formal exercises to do. All praise to Allāh, we benefited tremendously from this.

When teaching *Mishkāt Sharīf*, Hadrat would place *Mirqāt* of Mullā ʿAlī Qārī *rahimahullāh* or *Ashʿatul Lamaʿāt* of Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* in front of him. When teaching *Bukhārī Sharīf*, he will have *Fath al-Bārī*, and *Fath al-Mulhim* when teaching *Muslim Sharīf*. In fact, he used to teach exhaustively from these commentaries. When teaching *Tirmidhī Sharīf*, he would have *al-Kaukab ad-Durrī* in front of him and teach us from it.

He used to pay particular attention to teaching the translation and commentary of the Qur'ān. He used to stress this a lot and say: "It is most astonishing that even the *madāris ʿarabīyyah* (dār al-ʿulūms and higher centres of Islamic education) pay less attention to the Qur'ān. The importance which is accorded to the commencement and completion of *Bukhārī Sharīf* is not accorded to the commencement and completion of the Qur'ān. They used to disturb me from my student days. I do not know from where this practice crept in.

When it came to the books on Arabic literature, Hadrat preferred those which contained religious and moral subject matter. He very much approved of *Nafhatul ʿArab* of Maulānā Iʿzāz ʿAlī Sāhib, and *al-Qirā'atur Rāshidah* and other books of Hadrat Maulānā Abul

---

[1] *Tafhīmāt Ilāhīyyah*, vol. 2, p. 225.

Hasan ʿAlī Nadwī *rahimahullāh*. He was very specific about including them in his syllabus. He also commenced teaching his daughters these books. He then appointed this worthless servant [Hadrat Maulānā Qamaruz Zamān Sāhib is referring to himself] to teach these books to his daughters, and to Hāfiz Thanā'ullāh, Maulwī Nūr al-Hudā, Maulwī ʿAmmār Ahmad, Maulwī ʿAbd al-ʿAlīm ʿĪsā and others. We have *al-Qirā'atur Rāshidah, Qasas an-Nabīyyīn, Manthūrāt* and other similar books included in our syllabus.

Two pages further on, Hadrat Shāh Walī Allāh *rahimahullāh* writes in *Tafhīmāt*:

> Fortunate indeed is the person who gains mastery and affinity with the Arabic books of grammar, etymology and literature, and is then able to acquire the sciences of the Qur'ān and Sunnah.
>
> As for reading Persian and Hindi books, learning poetry, the rational sciences, sciences which have been popularized by people with deviated beliefs, the stories of kings, the mutual differences among the Sahābah, etc. is a cause of misguidance and deviation.
>
> Yes, if the customs of the time demand the study of these subjects, one may study them. However, a student must consider them to be worldly sciences, detest them from his heart, and continue repenting and seeking forgiveness.[1]

Hadrat Maulānā Manāzir Ahsan Sāhib Gīlānī makes mention of this syllabus in *Tadhkirah Shāh Walī Allāh*,

---

[1] *Tafhīmāt Ilāhīyyah*, vol. 2, p. 247.

and highlighted the method of teaching the Qur'ān. He mentions many other enlightening points which are in total conformity with the views and inclinations of Hadrat Muslihul Ummat *rahimahullāh*. I am quoting them here:

> Together with teaching Hadīth an intrinsic element of the lessons of Shāh Walī Allāh was as described by Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh*. He writes:
>
> It was the practice of my father to commence Hadīth after the completion of the Qur'ān.

We learn from this that before teaching the *Sihāh*, which in today's times is known as *Daurah-e-Hadīth*, Hadrat Shāh Sāhib *rahimahullāh* used to complete the Qur'ān first. Teaching the text of the Qur'ān without delving into the commentary was certainly initiated by him in India. It is sad that the *madāris*, especially the Walī Illāhī *madāris*, have abandoned this system. He writes something about the method of teaching in his *Wasīyyat Nāmah* (will and bequest). He says:

Shāh Walī Allāh's guidelines with regard to teaching the Qur'ān

> The Qur'ān must be taught in such a manner that only the Qur'ān is taught, i.e. the text and translation is taught without any *tafsīr*. If any difficulty is faced with regard to the text, e.g. a grammatical point or something related to the circumstances of revelation, the lesson should be paused and the matter investigated. Once this is completed, *Jalālayn* may be taught. There is much blessing in this method.

The fact of the matter is that too much emphasis is placed on working out the ancient texts of *Hamdullāh* and *Mīr Zāhid* in our old *madāris*, or on literature and

compositions in our new *madāris*. If that same time is spent on working out Qur'ānic verses, then one cannot even imagine the benefits which will be derived from studying the book [Qur'ān] which is the core of everything. In *tafsīr* lessons, a person generally moves away from the speech of Allāh *taʿālā* and gets caught up in the expressions of humans just like him. So much of time is spent in their complexities that there remains no opportunity to focus on the verses of the Qur'ān. Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh* writes about the unique and matchless facts which are discovered from just teaching the Qur'ān. He says:

> People do not experience the same joy in reading Hadīth as they do from reading the Qur'ān. The same condition applies to us as well. The inimitable and extraordinary meanings which we derive from the Qur'ān cannot be derived from the Hadīth. In my Hadīth lessons, I only explain what is found in the books.
>
> This means that when a person reflects on the Qur'ān, the doors of various meanings open to him without having to get outside help from any other books. As for Hadīth or any other subject, commentaries and marginal notes have to be constantly checked to fathom its meaning.[1]

Hadrat Shāh Walī Allāh Sāhib *quddisa sirruhu* felt a need to translate the Qur'ān which he did into the Persian language. He named it *Fath ar-Rahmān bi Tarjumah al-Qur'ān*. He writes about the purpose of this translation and the method of teaching it:

---

[1] *Tadhkirah Shāh Walī Allāh*, p. 287.

> The time to study this translation of the Qur’ān is after a person completes reading (*nāz̲irah*) or memorizing it, and after having studied a bit of Persian so that he may understand the Persian language easily. It should be especially taught to those children of craftsmen, people of occupations and soldiers of whom it is not expected to gain full proficiency in Islamic sciences. The moment they reach an age of understanding, the translation of the Qur’ān must be taught to them so that the first thing which embeds itself in them is the meanings of the Qur’ān. Through the blessings of this, their natural innocence will not be wiped out, and they will not be deluded by the statements of irreligious people who, in the garb of Sufis, are going around and misguiding people. Similarly, their chests will not be blighted by the prattling of rationalists and Hindus, and only get an opportunity to repent after a considerable portion of their life has passed.

He emphasizes this point towards the end:

This translation of the Qur’ān should be taught to all of them so that they may experience the sweetness of *tafsīr*, and – *inshā Allāh* – its benefit will reach all Muslims.

H̲ad̲rat Shāh S̲āh̲ib *rah̲imahullāh* is of the opinion that this translation of the Qur’ān should be taught to children in the *maktab* and *madrasah*, and at the same time, little portions at a time should be taught to those of the masses who are illiterate and others who are occupied in their worldly jobs and occupations. He writes:

> All those who are generally occupied in acquiring their livelihood should assemble in different groups in their spare time. A person who has the ability to read Persian, has affinity with the science of *tafsīr*, or has studied this translation under a teacher, must read out the translation of one or two sūrahs depending on how much of time he has. He must recite the Qur'ān while observing the rules of *tartīl, tabyīn* and *tajwīd* (reading the Qur'ān in measured speed, clarity and while adhering to the rules of correct pronunciation). All who are present must listen with concentration and take delight from its meanings.

Hadrat Shāh Sāhib *rahimahullāh* stated that the Qur'ān must be read with *tartīl* in the circles where the masses assemble to listen to the Qur'ān. He adds:

> In this way, they must create an imitation of the Sahābah *radiyallāhu 'anhum* because they used to sit in a circle and a reader would sit before them and recite to them.

He explains the difference between the two:

> The difference between the two will be that the Sahābah *radiyallāhu 'anhum* used to understand the recitation directly – from the Arabic language, while these people will be understanding it through a Persian translation.

Hadrat Shāh Sāhib *rahimahullāh* writes with regard to the importance of this translation and emphasises its recitation as follows:

> We notice some fortunate people having the *Mathnawī* of Maulānā Jalāl ad-Dīn Rūmī

> *rahimahullāh*, the *Gulistān* of Shaykh Saʿdī *rahimahullāh*, the *Mantiq at-Tayr* of Shaykh Farīd ad-Dīn ʿAttār *rahimahullāh* and other similar books being read in their assemblies. Why, then, should the translation of the Qur'ān not be read to them in similar fashion and they become occupied in understanding it? If the reading of other books is an occupation with the speech of the *Auliyā'* of Allāh, then this will be an occupation with the speech of Allāh *taʿālā*. If those books contain words of advice of all wise men, this [Qur'ān] is filled with advice from the most wise of all [Allāh *taʿālā*]. If those books are the written works of those whom you consider to be dear, this [Qur'ān] is the written work Allāh *taʿālā*.

He says further on:

> If we study the matter with a level head, we can say that the essential benefit of the revelation of the Qur'ān is that its guidelines and admonishments are to be adhered to. Although it is most rewarding to merely read the words of the Qur'ān, what submission will a person learn if he cannot understand the import of the Qur'ān? What sweetness will he experience if he does not know what Allāh requires of us?

After stating that the scholars who are proficient in Arabic and have studied the full course of *tafsīr* need not read this translation, he writes:

> I have faith in the grace of Allāh *taʿālā* that even if that group of people (who have studied *tafsīr*) will study this translation carefully, it will derive a lot of benefit and acquire many academic points. For example, grammatical

> points, explanation of rare words and so on. Moreover, the things which they did not read or hear before undertaking this study will now come to the fore. They will benefit tremendously from this.

He writes that if those who are still studying Arabic were to read this translation during their initial years, it will benefit them as well.

> What can be better than acquiring a share of the science of *tafsīr* in the early part of one's life and during one's initial years of study!? This is so that if he acquires divine sciences (Qur'ān and *tafsīr*) they will help and assist him in fulfilling his objective. If he does not acquire divine sciences, he would have at least acquired this portion of the Qur'ān, and his life would not have gone to waste.[1]

Hadrat Muslihul Ummat *rahimahullāh* was very much attracted to this subject and would relate it repeatedly.

Poetry Which Appealed to Hadrat

Hadrat did not compose any poetry himself but had an affinity with listening to it and reading it. I have heard that while he was in the *khānqāh* of Thānabhawan, he would accompany Maulānā Sayyid Zuhūr al-Hasan Sāhib *rahimahullāh* into the outlying fields where he would listen to the poetry of Khwājah ʿAzīz al-Hasan Sāhib Majdhūb *rahimahullāh* and others. The poetry would be rendered in beautiful tunes and Hadrat would enjoy listening to it.

Hadrat himself used to read the poetry of Maulānā Rūm *rahimahullāh*, Hadrat Hāfīz *rahimahullāh*, Saʿdī *rahimahullāh* and others. Sometimes he would enter his

---

[1] *Muqaddamah Fath ar-Rahmān.*

assembly with the *Gulistān* and *Bustān* and relate certain themes from them. He would render the eulogies of the *Bustān* with real emotion, causing the audience to go into a state of ecstasy.

My heart desires to quote the Arabic, Persian and Urdu poems which he used to read quite often so that we could gauge Hadrat's taste and inclination in this regard.

Arabic poetry

بَلَغَ الْعُلٰى بِكَمَالِهِ – كَشَفَ الدُّجٰى بِجَمَالِهِ

He reached lofty ranks by virtue of his perfection. He removed the darkness of unbelief and misguidance through the light of his beauty.

حَسُنَتْ جَمِيْعُ خِصَالِهِ – صَلُّوْا عَلَيْهِ وَاٰلِهِ

All his qualities are excellent. Salutations to him and his family.

❁❁❁

إِنَّ لِلّٰهِ عِبَادًا فُطَنًا – طَلَّقُوا الدُّنْيَا وَخَافُوا الْفِتَنَا

Allāh taʿālā has servants who are intelligent. They divorced the world and feared temptations.

نَظَرُوْا فِيْهَا فَلَمَّا عَلِمُوْا – اَنَّهَا لَيْسَتْ لِحَيٍّ وَطَنَا

They looked at the world and, when they realized that it is not an abode for the living,

جَعَلُوْهَا لُجَّةً وَّاتَّخَذُوْا – صَالِحَ الْأَعْمَالِ سُفُنَا

they considered it to be a deep ocean [which can only be traversed by ship] and adopted good deeds as ships in it.

❁❁❁

كُلُّ الْعَدَاوَةِ قَدْ تُرْجٰى اِمَاتَتُهَا – اِلَّا عَدَاوَةَ مَنْ عَادَاكَ مِنْ حَسَدِ

The termination of every type of enmity can be hoped for, except for the enmity of the person who is antagonistic towards you because of jealousy.

❁❁❁

وَعَيْنُ الرِّضَا عَنْ كُلِّ عَيْبٍ كَلِيْلَةٌ – لٰكِنَّ عَيْنَ السُّخْطِ تُبْدِيْ مَسَاوِيَا

The eye of pleasure is blind to every defect, but the eye of displeasure exposes nothing but defects. (In other words, if you like someone, you will not look at his faults. But if you dislike someone, you will find every minute fault in him).

❁❁❁

وَجَائِزَةٌ دَعْوَى الْمَحَبَّةِ فِي الْهَوٰى – وَلٰكِنَّ لَا يَخْفٰى كَلَامُ الْمُنَافِقِ

A person may make a false claim to love, but the speech of a hypocrite cannot remain concealed.

❁❁❁

أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرَهُ – هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيْمُ

O you who teaches others! Why do you not teach yourself?

تَصِفُ الدَّوَاءَ لِذِي السِّقَامِ وَذِي الضَّنَا – كَيْمَا يَصِحُّ بِهِ وَأَنْتَ سَقِيْمُ

You prescribe medicines for the sick and weak so that they may experience good health through them, but you yourself are sick.

إِبْدَأْ بِنَفْسِكَ فَانْهَهَا عَنْ غَيِّهَا – فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيْمُ

Start off by restraining your self from deviation. If it desists from deviation, you will be worthy of being a wise man.

فَهُنَاكَ يُقْبَلُ مَا تَقُوْلُ وَيُقْتَدٰى – مَا تَقُوْلُ مِنْكَ وَيَنْفَعُ التَّعْلِيْمُ

Only now will what you say be accepted and emulated; and your teaching will be beneficial.

❁❁❁

تَعْصِي الرَّسُوْلَ وَأَنْتَ تُظْهِرُ حُبَّهُ – هَلَّا لَعَمْرِيْ فِي الْفِعَالِ بَدِيْعُ

You disobey Rasūlullāh sallallāhu ʿalayhi wa sallam and still claim to love him!? This can never happen because rarely do the two join.

❁❁❁

فَسَوْفَ تَرٰى إِذَا انْكَشَفَ الْغُبَارُ – أَفَرَسٌ تَحْتَ رِجْلِكَ أَمْ حِمَارُ

Once the dust is cleared, you will come to know whether there is a horse or a donkey beneath you.

❁❁❁

كَيْفَ الْوِفَاقُ أَنَا أَنَا وَهُمُو هُمُو – شَتَّانَ بَيْنَ بَهَائِمٍ وَأُنَاسٍ

If I remain on my condition and they on theirs, how can unity be possible? There is a vast difference between humans and animals.

❁❁❁

إِنَّمَا الْأُمَمُ بِالْأَخْلَاقِ مَا بَقِيَتْ – فَإِنْ هُمْ ذَهَبَتْ أَخْلَاقُهُمْ ذَهَبُوْا

Nations continue to exist as long as good character exists in them. Once their character disappears, they too will perish.

❁❁❁

وَكُلٌّ يَدَّعِيْ وَصْلًا بِلَيْلٰى – وَلَيْلٰى لَا تُقِرُّ لَهُمْ بِذَاكِ

Everyone claims to have a connection with Laylā, but Laylā does not acknowledge it.

Persian poetry

The wretched ones did not have insightful eyes, so good and evil appeared the same to them.

This is why they claimed to be equal to the Prophets, and considered the *auliyā* to be like their selves.

O Saʿdī! Do not think you can tread the pure path without emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Anyone who treads a path different from his can never reach the destination.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that Allāh *taʿālā* said: "I cannot be absorbed in the heavens and earth. Yet, how surprising that I am absorbed in the heart of a believer. If you are searching for Me, then search in these hearts."

The companionship of a righteous person will make you righteous. The company of a wicked person will make you evil. O Farīd! Remain true to your goal so that you may obtain the key to the treasures of cognition (*maʿrifat*).

If a builder places the first brick crookedly, the wall will reach crookedly to the Pleiades. Work hard and abstain from futile talks because this path requires hard work.

What an excellent statement that short-handed ascetic said. A person repents at night and breaks it the next morning. It is only when Allāh inspires a person to repent can the repentance remain intact. If not, [it will

break] because our promises and covenants are very weak.

The path [of Sufism] needs actions, not words. Words without action have no value.

O Saʿdī! This is the only way: The true men who trod the path did not look at their selves with pride and greatness.

The reason why these people gained honour over the angels is that they did not consider themselves to be better than dogs.

An arrogant ascetic cannot traverse the path safely. Whereas an irreligious person and free-thinker can reach the abode of peace [Paradise] through his subservience and submission.

A sinner who is fearful of Allāh *taʿālā* is better than the ostentatious worshipper.

The divine bestowals and mercies which are descending on the Kaʿbah are the fruits of the sincerity of Ibrāhīm *ʿalayhis salām*.

A visit to the Kaʿbah is known as hajj. But a visit to the Rabb (Sustainer) of Kaʿbah is the hajj of true men.

The *Ahlullāh* do not hope for approval of the creation because they already have Allāh's approval. This is enough for them.

O Allāh! You made both the worlds your price. Now raise your price because there is abundance at the moment.

I experienced pain and remedy from my friend. I am prepared to sacrifice my life and soul for such a friend.

Do you know what this world is! It is what makes you heedless of Allāh *taʿālā*. It is not your wealth and possessions, nor your treasures, wife and children.

Do not be heedless of the King of kings even to the extent of the blink of an eye; it may well be that He is looking at you [with affection, ready to pardon you] while you are heedless.

The person whose garment has been torn with love [of Allāh *taʿālā*] is purified from greed and all other defects.

O sorrow! Why are you standing at the door? Come in because you are our brother and beloved.

This beseeching and begging is most valued by Allāh *taʿālā* because the treasures which are in store there [in the Hereafter] do not have any beseeching and begging.

To rely on one's knowledge and piety is severely prohibited in the Tarīqah. Even if a *sālik* possesses thousands of merits, he must place his trust in Allāh *taʿālā*.

A person speaking on the basis of his own intellect and personal opinion in the presence of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is similar to a person searching for the *suhā*[1] in the presence of the sun.

When you see any calamity, hasten towards seeking forgiveness. Worry and sorry are all under Allāh's orders. You must remain engrossed in your task [of remembering Allāh *taʿālā*]. (It could also mean): This sorrow has come by the order of Allāh *taʿālā*.

In the morning a fowl said to a blooming flower in the garden: Do not be proud [over your beauty], because countless flowers like you came into bloom and disappeared thereafter.

On hearing this, the flower laughed and said: Brother! I am not offended by the truth, but no lover made such a bitter statement to his beloved.

Although an advisor may have countless reasons and motives [for giving advice], you must have receptive ears to accept the advice.

[1] An obscure star in the constellation of the Greater Bear.

O you who are keeping the desires of your self fresh in your heart [by constantly following your desires], freshen your īmān, but not merely with your tongue.

As long as the desires of your self remain fresh, īmān cannot be freshened because the desire of the self is a lock to the door of īmān.

You are trying to find your own explanations to the clear and explicit words of the Qur'ān!? O you! Find explanations to your own self, not of the Qur'ān.

I am concealed in my speech just as the fragrance of a flower is concealed in its petals. The person who wants to see me must do so in my speech.

There are many dangers on the path leading to the house of Laylā. So the first prerequisite to reach there is that you must become Majnūn.

Occupying yourself in anything apart from remembering your friend [Allāh *taʿālā*] is a waste of your life. Reading anything apart from the secrets of love [of Allāh *taʿālā*] is a waste of time.

O Saʿdī! Wash your heart of all apart from Allāh *taʿālā*. Any knowledge which does not guide you to Allāh *taʿālā* is ignorance.

Genuine honour lies in obliterating yourself and making yourself a non-entity. So if you are not a fool, choose obliteration for yourself.

❁❁❁

Shut your eyes, tongue and ears. If, after this, you still do not see the light of the truth, you may laugh at me.

❁❁❁

Give up complaining all the time and do one of two things: Occupy yourself in pleasing your friend, or cut off all hopes from him.

❁❁❁

O Hāfiz! Once you reach old age, you must come out of the tavern because occupying yourself in drunkenness and lusts is only okay when you are young.

❁❁❁

O Hāfiz! You may consume alcohol, become drunk and be happy, but do not be like others who make the Qur'ān a target of their evil planning and plotting.

❁❁❁

My blessed and intelligent shaykh, Shaykh Shihāb ad-Dīn Sahrawardī gave me two words of advice while travelling by ship: (1) Do not look at yourself with self-conceit. (2) Do not look at others with an evil eye.

❁❁❁

O you who have no patience with your wife and children! I am astonished at how you have patience with the Sustainer who continuously showers His mercies.

❁❁❁

The person who looks at and identifies his own faults is actually running swiftly with both his legs towards his own perfection.

Cast aside all your talks and become a man of spiritual perfection. In order to achieve this, obliterate yourself before a spiritual master.

None but a spiritual master can destroy the *nafs* (self). You should therefore hold on firmly to this *nafs*-destroyer.

When a person attracts people to himself, his pride causes him to lose control of himself. He does not know that Satan dumped thousands like him in the same flood water.

O Mūsā! You will have to speak kindly to Pharaoh. Speak kindly, but make sure you speak the truth. Do not fall into misgivings [about speaking the truth] just because you have been ordered to speak kindly.

The beauty of Yūsūf *ʿalayhis salām*, the blowing of ʿĪsā *ʿalayhis salām* and the glittering white hand of Mūsā *ʿalayhis salām* – these are all perfections which were found in them separately. Whereas you [O Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*] possess them all by yourself.

Never be from among those people who wish to deceive Allāh *taʿālā* with a few *rakʿats* [of s̲alāh] and Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* with a few *durūds* (salutations).

O you such and such person! Do righteous deeds and consider life to be a boon before the arrival of the time

when it is announced that such and such person has departed from this world.

If your heart is constantly perplexed, you will not see any purity even when you are in solitude. And if you have wealth, position, agriculture and trade, but your heart is not connected with Allāh *taʿālā*, then it is as though you are in solitude.

The *maulwī* would never have been given the title of Maulānā Rūm had he not been the slave of Shams Tabrezī.

Those whom you see are against Ādam are not really Ādamī (humans), they are in the form of humans.

The word *mīm, wow, mīm* and *nūn* (*mumin* – believer) does not have honour in itself. Rather it is there to define the attributes of īmān.

O love which is our best illness! You may remain happy. O you who are the doctor for all our illnesses. O the treatment for our pride and arrogance! O our Plato and Galen.

I have heard that the righteous servants of Allāh *taʿālā* do not hurt the hearts of even their enemies. How, then, can you reach this rank when you fight and clash with your friends!?

If the cloud did not cry [send down rain], how would the garden have laughed!? If the infant did not cry, how would the milk have gushed forth!? Had the child of the sweetmeat seller not cried, the ocean of bestowal would not have come into motion.

Your objective is dependent on crying and beseeching. So success without submission is difficult.

Search less for water. Instead, acquire a thirst within you so that water starts to gush forth from all around you.

If the thirsty ones search for water in the world, water also seeks out the thirsty ones.

A man of distinction assumes he has acquired something, but he has acquired nothing but self-conceit and pride.

Relationships with all apart from Allāh *taʿālā* are obstacles. You will gain nothing from them. Once you discard such relationships, you will connect yourself with Allāh *taʿālā*.

Talking too much deadens the heart in the body even if the speech is like a pearl of Paradise.

Even if a person were to become an angel without the affections of Allāh *taʿālā* and His special servants, his book of deeds will be black.

There is a major difference between a *muqallid* and a *muhaqqiq*. A *muhaqqiq* is like Dā’ūd *ʿalayhis salām* while a *muqallid* is like his echoing call.

The source of a *muhaqqiq’s* words is a burning pain, while a *muqallid* is merely repeating an old exercise.

When you give knowledge a place in your heart, it will prove to be a friend. And if you place it on your tongue alone, it will prove to be a snake.

Shaykh Nūrānī shows you the true path, and includes *nūr* (light) with his speech.

A mere talker does not enjoy any spiritual condition. This is why his speech does not bear any fruit.

O you of sound temperament! Words of wisdom from an unwise person are like borrowed clothes.

An ignoble person criticizes the words of the *Ahlullāh* so that he may charm the ignorant people and win over their following.

What is this disturbance which I am seeing in the distant moon? I see the entire world filled with evil and tribulations. The swift horse is lying injured beneath the palanquin, and I see gold necklaces around the necks of donkeys.

Every person is forever ready to advise others, but I have come across very few who advise their selves.

Every person is claiming to be my friend, but he is not seeking the secrets from my chest.

Urdu poetry

Sometimes he would read these couplets:

> If intelligence says that the heart should not have a devoted centre, it would be better for the heart to stay far from it. The wine of recognition inhabits a broken heart. I have heard that this glass is better if it is broken into bits.

Hadrat Shaykh Sharaf ad-Dīn Yahyā Munīrī says that everything loses value when it breaks. But the value of the heart increases when it breaks.

Mūsā *ʿalayhis salām* said: "O Allāh! Where should I search for You?" Allāh *taʿālā* replied:

اَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوْبُهُمْ لِأَجْلِيْ

I am by those whose hearts have broken for My sake. If anyone is searching for Me, he must search for Me by them.

How can anyone else [apart from Allāh *taʿālā*] enter the inner recesses of my heart? After all, my thoughts are focussed entirely on my Beloved.

My heart is not attached to the orchard and it recoils from the desert. Now where can we take this mad man to?

Success only comes with work, not with beautiful speeches. It comes with concern and attention, it comes with diligence in the remembrance of Allāh *taʿālā*.

Those who are mad in Your recognition receive nourishment from drinking the blood of their hearts and eating their livers.

Whether I am able to gain connection [with Allāh *taʿālā*] or become separated from him, O Akbar! It is difficult for me to remain awake at night.

We first placed a dagger before him. Then we placed our kidneys, our heart and our head.

Although you will have to bear difficulties and calamities in the love [for Allāh *taʿālā*], they are not bad. Even the pain experienced in this path is good.

The creation is crying at looking at my destruction. I am crying over the fact that my eyes are not moist with tears.

Love will itself teach you the etiquette of love. But you should at least develop some inclination towards it.

O Imdād! Why are you traversing the extent of the heart? This is your orchard, and this is your guard.

❁❁❁

Fasting comes with īmān. When there is no īmān, fasting disappears. A nation is constructed through the Qur'ān. If the Qur'ān leaves it, the nation is destroyed.

Although time has become our enemy, O heart, we have to check if our feelings for our Beloved have not disappeared.

Some treasure is offered in the latter part of every night. The person who remains asleep loses out; the one who wakes up gets the treasure.

O you advisor! Do not advise me because I am vexed by it. I consider to be an enemy the one who wants to convince me.

Come, let us talk about the centre of all light [Allāh *taʿālā*]. Let the light descend, let us talk about the attention of the beloved.

The one who looks at everything externally will consider the mysteries of cognition [*maʿrifat*] to be worthless. After all, he is always talking about the market places.

The picture of the Beloved is in the mirror of the heart. If you were to merely lower your head, you will see it.

O look at the charity and benevolence from my Allāh! Sins are constantly committed from my side, while His affections are showered on me at every breath which I take.

We went to the Kaʿbah but our love for idols did not leave us. We drank Zam Zam water but the fire in our heart was not extinguished.

You looked this side and that side. You looked at this person and that person. You did not look at your Beloved, rather you looked at others [beside Him]. What, then, did you see?

When we were not concerned about our own condition, we continued looking at the faults and merits of others.

No sooner we looked at our own evils, no one else remained bad in our eyes.

O Zafar! Man will not realize this no matter how intelligent he may be.

He is the one who neither remembers Allāh during prosperity nor fears Him when angry.

We saw the time of sunrise and sunset. We are now concerned about the Hereafter because we saw everything of this world.

We are criticizing others, but when we opened our own eyes, we saw our heart dense with faults.

How will the approaching [death] ever be deferred? The restrained and delayed life will certainly depart.

Where will you ever place a flower over my grave when you will not be able to pour sand over it.

I went to obliterate my name and traces. Who is the one who got rid off my popularity?!

O Imdād! Who is the one who made you Majnūn (mad) after displaying to you the beauty of Laylā!?

The *nūr* (effulgence) on the forehead of a true man can never be concealed. It is always displayed to those of perception.

What major changes and revolutions took place throughout time! The skies changed and the earth changed, but the nature of my friend did not change.

Texts Which Appealed to Hadrat

1. Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes:

When a person holds the position of inviting to Allāh *taʿālā* and people turn to him for this, he must carry out the responsibilities which were fulfilled by the Prophets *ʿalayhimus salām*. He is not a separate entity in this regard. He is subservient to them and has to follow them strictly. (He must never deviate from their course).[1]

2. You may be in the company of people provided you fulfil these two conditions: (1) Cut off all expectations of receiving anything from them and from the wealth which they possess. Inshā Allāh, whatever is decreed for you will come to you without asking for it or desiring it. (2) Treat every person with good character irrespective of whether he is rich or poor, well-known or unknown. If anyone is antagonistic towards you despite your good character, then he is an internally depraved

---

[1] *Tafhīmāt Ilāhīyyah*, vol. 2, p. 103.

wrongdoer (and Allāh *taʿālā* says with regard to wrongdoers): "The wrongdoers shall soon learn by what kind of turning they will turn."[1]

3. The affinity which the Sufis have with Allāh *taʿālā* is a very great boon, but there is no worth in their customs. What I am saying will weigh heavily on many people, but Allāh *taʿālā* has placed a certain responsibility on my shoulders and I will have to carry it out. I am not bothered by the comments of Zayd, ʿUmar and others.

From the writings of Imām Ghazzālī

(الوظيفة الثامنة) أن يكون المعلم عاملا بعلمه فلا يكذب قوله فعله، لأن المعلم يدرك بالبصائر، والعمل يدرك بالأبصار، وأرباب الأبصار أكثر، فإذا خالف العمل المعلم منع الرشد.[٢]

The eighth duty of a teacher is to practise on his knowledge so that his actions do not contradict his words. Knowledge is acquired through insight, while actions are seen with the physical eyes. The external physical eyes are more in number [they are constantly watching]. So if a teacher's actions contradict his knowledge, the door of rectitude and guidance will be shut.

وينبغي أن لا يقصد بدعوته المباهاة والتفاخر، بل استمالة قلوب الإخوان والتسنن بسنة رسول الله صلى الله عليه وسلم في إطعام الطعام، وإدخال السرور على قلوب المؤمنين.[٣]

An inviter (dāʿī to Allāh) should not intend boastfulness and pride from his daʿwah. Rather, it should be with the purpose of attracting the hearts of his brothers, and in

---

[1] *Tafhīmāt Ilāhīyyah*, vol. 2, p. 104.

[2] إحياء العلوم، ج ١، ص ٦٣.

[3] إحياء العلوم، ج ٢، ص ١٢.

emulating the Sunnah of Rasūlullāh sallallāhu ʿalayhi wa sallam in providing food and bringing joy to the hearts of believers.

مقادير الأموال موازين المحبة إذا لا يعرف درجة المحبوب إلا محبوب يترك في مقابلته فمن استغرق الحب جميع قلبه لم يبق له محبوب سواه.[١]

Wealth is the scale for the extent of love. The extent of a beloved's love is gauged from how much of the beloved thing he gives up. If a person's heart is immersed in the love of something, his heart will have no place whatsoever for anything else.

يجب على الشيخ المرشد للمريد أن يقبح عنده الغضب رأسا ويذم إمساك المال رأسا ولا يرخص له في شيء منه لأنه لو رخص في أدنى شيء اتخذ ذلك عذرا في استبقاء بخله وغضبه...الخ.[٢]

It is essential and necessary for a shaykh to speak out totally against the evil of anger and explain the detestability of withholding wealth. He must give him no concession whatsoever in this regard. If he were to give him the slightest concession, he will take it as an excuse to continue his stinginess and anger…

والحاجة إلى العنف قد تقع ولكن على الندور، وإنما الكامل من يميز مواقع الرفق عن مواقع العنف، فيعطي كل أمر حقه، فإن قاصر البصيرة أشكل عليه حكم واقعة من المواقع، فليكن ميله إلى الرفق، فإن النجاح معه في الأكثر.[٣]

A person of perfection is one who can distinguish between the occasions of leniency and harshness, and

---

[1] إحياء العلوم، ج ٢، ص ١٦٦.

[2] إحياء العلوم، ج ٣، ص ٦١.

[3] إحياء العلوم، ج ٣، ص ١٨٦.

accord each occasion its due. As for a person who lacks insight and finds it difficult to make a clear decision [with regard to adopting leniency or harshness], he should incline himself towards leniency because this is where success lies in most cases.

فالمؤمن الكريم أبدا يحضر في نفسه محاسن أخيه ينبعث من قلبه التوقير والود والإحترام، وأما المنافق اللئيم فإنه أبدا يلاحظ المساوي والعيوب، قال ابن المبارك المؤمن يطلب المعاذير والمنافق يطلب العثرات.[1]

An affectionate believer always thinks about the good qualities of his brother so that feelings of respect, love and dignity for him may issue forth from his heart. As for a wretched hypocrite, he always searches for his evils and faults (obviously this will result in feelings which are opposite to respect, love and dignity). Ibn al-Mubārak said: A believer looks for excuses [to overlook his brother's mistakes] while a hypocrite searches for his mistakes and slip ups.

فإن لم تصادف نفسك في رتبة من هذه الرتب مع أخيك، فاعلم أن عقدة الأخوة لم ينعقد بعد في الباطن، وإنما الجاري بينكما مخالطة رسمية لا وقع لها في العقل والدين.[2]

If you do not find your brother among any of these levels as regards spending money, you must realize that the bond of brotherhood has not been established internally as yet. The outward interaction which exists between you two is merely customary and superficial; it has no rational and religious value.

قوله تعالى فما متاع الحيوة الدنيا في الآخرة إلا قليل، ولا أرى الاستدلال على رداءة الدنيا إلا استدلالا في مقام الضرورة. نعم هي نعمت الدار لمن تزود منها لآخرته.[1]

---

[1] إحياء العلوم، ج ٢، ص ١٧٨.

[2] إحياء العلوم، ج ٢، ص ١٧٥.

(from these Ahādīth) and the words of Allāh taʿālā: "The possessions of this worldly life are trivial compared to the Hereafter", we can prove the despicability of this world in the case of necessity only. However, it is an excellent abode for the person who uses it as a means for his provisions in the Hereafter.

أما بعد، فإن الأمر بالمعروف والنهي عن المنكر هو القطب الأعظم في الدين، وهو المهم الذي ابتعث الله له النبيين أجمعين. ولو طوى بساطه وأهمل علمه لتعطلت النبوة واضمحلت الديانة، وعمّت الفترة، وفشت الضلالة، وشاعت الجهالة، استسرى الفساد، واتسع الخرق، وخربت البلاد، وهلك العباد. وإن لم يشعروا بالهلاك إلا يوم التناد، وقد كان الذي خفنا أن يكون. إنا لله وإنا أليه راجعون.[٢]

The position of enjoining good and forbidding evil is that of the greatest pivot in Islam. It is the important responsibility for which all the Prophets ʿalayhimus salām were commissioned. If it is shelved aside and its practice is abandoned, prophet-hood will become useless and religiosity will wane. Laziness will become common, misguidance will spread, ignorance will proliferate, corruption will permeate, unlawfulness will spread, the lands will become desolate and the populace will be destroyed. Even if they do not perceive and realize their destruction before the day of Resurrection. The thing which we fear will certainly take place. To Allāh we belong and to Him is our return.

Imām Mālik *rahimahullāh* said:

من تصوف ولم يتفقه فقد تزندق، ومن تفقه ولم يتصوف فقد تقشت، ومن جمع بينهما فقد تحقق.

---

[1] روح المعاني، ص ٨٥.

[2] إحياء العلوم، ج ٢، ص ٣٠٧.

The person who becomes a Sufi without studying jurisprudence (fiqh) is a zindīq (a true unbeliever). The person who becomes a jurist without acquiring Sufism is a dry ascetic (a dull and cheerless maulwī). The person who combines the two (fiqh and jurisprudence) is a real erudite scholar.

ʿAllāmah Shāṯibī *raẖimahullāh* writes in *al-Iʿtis̱ām*:

الشريعة موضوعة لاخراج المكلف عن داعية هواه حتى يكون عبد الله.

The Sharīʿah is instituted to remove the mukallaf (the one obligated to observe the injunctions of Islam) from the demands of his desires until he becomes a true slave of Allāh.

ليس للمريدين كثرة الأوراد بالظاهر، فإن القوم في مكابدة إخلاء خواطرهم ومعالجة أخلاقهم ونفي الغفلة عن قلوبهم لا في تكثير أعمال البر الذي لا بد لهم منه إقامة الفرائض والسنن الراتبة، فأما الزيادات من الصلوات النافلة فاستدامة الذكر بالقلب أتم لهم.[1]

The task of the murīd is not excessive external practices. The striving of people is based on three factors: (1) removing base qualities from their heart, (2) setting right their character, (3) removing heedlessness from the heart. Other excessive forms of worship are not required, except for those which are essential, i.e. carrying out the compulsory acts and the sunan mu'akkadah (emphasised Sunnah). As for excessive optional s̱alāhs, continuous remembrance with the heart is better.

H̱aḏrat Shāh ʿAbd al-ʿAzīz *quddisa sirruhu* writes:

From this we learn that times of heedlessness and rest also contain an element of sanctity. This is because they

---

[1] رسالة قشيرية، ص ٢٠١.

assist in future striving and obedience. They also become means for those acts of worship which are related to one's rights to fellow humans. As Hadrat Muʿādh ibn Jabal *radiyallāhu ʿanhu* said:

إني أحتسب نومتي كما احتسب قومتي

I expect reward from my sleep just as I expect reward from standing up in prayer (tahajjud salāh).

This is because if I am fulfilling the right of my Creator through *tahajjud salāh*, I am fulfilling the right of my self through sleep. The fulfilment of both these rights has been promulgated by Allāh *taʿālā* Himself. Yes, the heedlessness and rest which does not aid one in acts of obedience and is not permitted by the Sharīʿah, and is also not done out of carrying out the order of Allāh *taʿālā*, then the desire for such rest and relaxation certainly does not contain any sanctity in the sight of Allāh *taʿālā*. In fact, it is absolutely *harām* (prohibited).

Illnesses

First illness

It was most probably in 1952 when Hadrat was staying over at the house of Hājī ʿAbd ar-Rabb Sāhib in Kaupā Ganj, district Aʿzamgarh. He developed a severe nasal condition which required several handkerchiefs and towels, all of which would get wet. The treatment of local doctors did not help. Hadrat's sincere associates in Allāhābād advised him to come to Allāhābād for treatment under Maulānā Hakīm Fakhr ad-Dīn Sāhib Jaʿfarī. Hadrat proceeded to Allāhābād for three days. When his urine sample was examined, some redness was visible. Some doctors were of the view that this was a sign of internal heat. But the Hakīm Sāhib who was himself a *sāhib-e-nisbat* (a man of Allāh *taʿālā*) and an expert doctor did not agree with them. Anyway, Hadrat

was quite confident with his treatment, continued it for quite some time and also experienced much relief.

In the course of his three-day stay in Allāhābād, Hadrat continued delivering talks and conducting assemblies. The residents of Allāhābād were very impressed by Hadrat and requested him to remain in their city as their spiritual physician and to treat their spiritual ailments. Hadrat accepted their invitation, came to Allāhābād in Safar 1371 A.H. for forty days and conducted many assemblies. He delivered lectures which benefited the people tremendously. All praise and thanks are due to Allāh *taʿālā*.

Hadrat's stay in Allāhābād was at Madrasah Qur'ānīyyah, Hasan Manzil, but he also stayed at another place because of certain impediments. He even delivered lessons to us in Madrasah Ihyā' al-'Ulūm in the ʿAbdullāh Musjid for a few days. This is the same musjid where Hadrat Hakīmul Ummat *rahimahullāh* used to deliver lectures. Māshā Allāh, it is now a centre for *islāh* and *tablīgh* (rectification and propagation).

Second illness

The second illness – colic pains - was experienced in Gorukhpūr at the house of Muhtaram Maulwī Nathārullāh Sāhib and Maulwī Amjadullāh Sāhib. It was a severe pain from which Hadrat was not expected to survive. But Allāh *taʿālā* favoured Hadrat and he was healthy once again. But these pains used to be experienced periodically – every month or so. Eventually (when Hadrat was staying at the house of Mukarram Wasīyy Ahmad Sāhib in Gorukhpūr) it was felt that Hadrat should go to Allāhābād where he would obtain the treatment of an expert doctor. Although Hakīm Fakhr ad-Dīn Sāhib had already passed away, one of his students like Hakīm Muhammad Sulaymān Sāhib or someone else will be there to treat him.

Hadrat was suffering from painful hiccups in November 1957. He was taken by vehicle to Allāhābād. He stayed at the house of Hājī Muhammad Shafī' in Hasan Manzil. After a week or two, we all proceeded to Allāhābād and stayed at the house of Hājī 'Abd al-Wahīd Sāhib which was next to the house of Hājī Shafī'ullāh Sāhib.

Several doctors treated Hadrat. He would get temporary relief, but he was not cured completely. Eventually he suffered excruciating pain in 1379 A.H. while staying in Bakhshī Bāzār, house number 23. It seemed that Hadrat would not survive. Doctor Salāh ad-Dīn Sāhib called for Hakīm Ahmad Husayn 'Uthmānī who treated Hadrat for quite some time and he was completely cured.

Third illness

The third illness concerned Hadrat's teeth. He continually suffered from pain and some of his teeth had to be removed. He used to remark: "When I went for hajj, I had made *du'ā'* for the wellness of all my body parts except my teeth. This is why this suffering is still present." We ourselves noticed that all his other body parts were in order. When a person gets old, his eyesight and hearing generally become weak. But – *al-hamdulillāh* – Hadrat could read books without any difficulty. Similarly, his memory was – *māshā Allāh* – still very good.

His fourth illness was a stroke which eventually proved to be his *marad al-maut* (illness preceding death).

First stroke

The first stroke attack was in March 1965. The cause of it seemed to be his worry and concern about the situation in a particular religious institute. He commenced his assembly that morning in that condition and read the following from *at-Tanbīh*:

كان بعض العارفين يقول: نحن قوم يحرم النظر في كتبنا على من لم يكن من أهل طريقنا، وكذلك لا يجوز لأحد أن ينقل كلامنا، إلا لمن يومن به، وقد صرح به أهل الله تعالى على رؤس الأشهاد، وقالوا: من أباح بالسر استحق القتل، ومع ذلك فلم يسمع أهل الغفلة والحجاب، بل تعدوا حدود القوم، وأظهروا كلامهم بغير أهله.

An ʿārif used to say: It is not permissible for a person who is not on our path to read our books. Similarly, it is not permissible for anyone to quote our statements except to the one who believes in it. The Ahlullāh clearly stated this in public and said: "Anyone who exposes our secrets is eligible to be killed." Despite this, heedless and negligent people did not pay heed. They transgressed the limits set by [the Ahlullāh] and exposed their statements to people who were unworthy and unqualified.

After this, Hadrat said that just as the *mashā'ikh* were particular about concealing the sciences and secrets so that unsuitable and unqualified people do not come to know of them, the *ʿulamā'* also paid particular attention to safeguarding their sciences from reaching insincere and unqualified people. A king made arrangements for the establishing of a *madrasah* and said: "Only those who qualify from this *madrasah* will be able to obtain jobs in the government." For example, in the courts, issuing *fatāwā*, holding the post of *ihtisāb* (taking to account), etc. When the true *ʿulamā'* of the time came to know of this, they assembled and expressed their disappointment because knowledge will now be acquired solely for these positions. It will not be for Allāh's *taʿālā* pleasure. So where will there be any sincerity?

In reality, these were the genuine *ʿulamā'* who were most concerned about *Dīn* and sincerity. They were not inferior to the Sufis in their contribution to *Dīn*. If the genuine Sufis preserved the spiritual conditions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the genuine

'ulamā' preserved every statement, action and movement of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Had these personalities not worked so hard, how would he have known which Sunnah is applicable to which situation? If we did not have knowledge of this, how would we have obtained the honour of emulating the Sunnah?

Hadrat was explaining this subject in great detail with a loud voice and repeated it two or three times until the tone of his voice changed. Some people gauged that his illness was having an effect on him. But Hadrat continued speaking. Eventually, the people respectfully stopped him from speaking. Hadrat was carried and brought to his room and we realized that he was affected by a stroke. Obviously, when we realized this, we were confused, perplexed, and very worried. The local doctors treated him but within one or two days, Hakīm Khwājah Shams ad-Dīn Sāhib was summoned from Lucknow. It was then decided that it would be best to take Hadrat to Lucknow for treatment. He was taken to Lucknow within a few days, and he stayed at the house of Sayyid Muzaffar Husayn Sāhib who was the minister of transport.

The house was quite large, making it easy for people to visit Hadrat and stay over with him. Hadrat's daughters and their children stayed at the house of 'Āshiq Husayn Sāhib. Hadrat's treatment commenced formally.

The basic treatment was undertaken by Hakīm Khwājah Shams ad-Dīn Sāhib, but other devoted doctors also came to Lucknow. They included Hakīm Mas'ūd Ahmad Sāhib Ajmerī of Mumbai, Hakīm Ifhāmullāh Sāhib of 'Alīgarh, Hakīm Manzūr Ahmad Sāhib of Jaunpūr and Hakīm Muhammad 'Umar Sāhib of Deoband. Others also arrived, and they all were part of the consultations. In the course of Hadrat's stay in Lucknow, Dr. Farīdī Marhūm also visited frequently.

Al-hamdu lillāh, Hadrat benefited considerably from Hakīm Sāhib's treatment. From looking at his face one could not even make out that he was ill. Hadrat's teaching and training commenced, he began speaking on different topics, and we could not even discern that his brains had been affected in any way, as is normally the case with a person who has a stroke.

Generally, when pious personalities reach the end of their lives, you find large numbers of people frequenting them and deriving benefit from them. The same happened to Hadrat as well. People started coming in large numbers and they began extending invitations to him to come to their places. Hadrat's heart was filled with the desire to serve *Dīn* and spread the Sunnah. Thus, he seemed to be prepared to go wherever he was called. Consequently, during this illness, he travelled to Mumbai, Jaunpūr, Kaupā Ganj and other places.

He used to say: "Now that I have fallen sick, gone old and weak, people from all over are calling me for this work of *Dīn*. How should I go and to how many places can I go? People should rather learn the work and then do it in their respective places." Despite this, Hadrat continued the work of *daʿwah* and rectification for about two years.

Some traces of his illness were always there. He suddenly felt an ardent desire to perform hajj, and immediate arrangements were made. People went to Mumbai to meet Hadrat and to bid him farewell. They remained with him for about twenty days and he eventually departed by ship on 19 Shaʿbān 1387 A.H.

Hajj Journey

News of this blessed journey of Hadrat had spread throughout India and beyond. His associates from all over India came to meet him in Mumbai. In addition to this, he had countless other associates and followers in

Mumbai itself. They all assembled at the harbour, making it difficult for Hadrat to board the ship. People were falling on each other in an effort to meet Hadrat and to shake hands with him. It was feared that this could cause harm to Hadrat. Special arrangements were therefore made to convey him safely. When he eventually boarded the ship, he addressed me in a forceful tone: "These people caused me much discomfort." But he immediately followed this by saying: "Anyway, they are doing all this solely out of love." He fell silent after saying this.

Hadrat then proceeded to his first class compartment and took his seat. A few attendants including Maqbūl Ahmad, Saʿīd Ahmad, ʿAzīz Ahmad and Mahbūb Ahmad were all present. They were overcome emotionally, and Hadrat himself was quite saddened. He said: "The moment I reach, I will send for you all through an international passport. Do not worry. You must be mindful of the children." Any way, we all got off the ship crying and weeping, and stood on the shore. Thousands of others were watching. Hadrat eventually came out of his compartment and seated himself on a chair in a special affectionate manner. He appeared to be most beautiful and handsome. The moment I set eyes on him, I experienced a different feeling in my heart.

Duʿā' at the time of departure

The above thoughts were still playing in my mind when Hadrat suddenly directed the attention of all those who came to meet him to the True Beloved [Allāh *taʿālā*]. It was the same work which he had been doing throughout his life, i.e. the shaykh is not your objective, Allāh *taʿālā* is your objective. Acquiring His pleasure is the essential thing. This is why you must turn to Him alone and ask Him to fulfil your needs.

Hadrat then raised his hands and made *duʿā'* in a manner which instilled a unique feeling in the hearts of

all those who were present, and everyone was reduced to tears. This was certainly a peculiar trait of Hadrat because first of all, he would rarely make a collective *duʿā'*. And when he did, people would cry out and their voices would be quite loud. People would tremble like a fowl which is about to be slaughtered. I think that the internal emotions of Hadrat used to have an effect on the hearts of those present, resulting in a heating sensation in these broken hearts, and feelings of submission and servitude [before Allāh *taʿālā*] pervading the assembly.

Anyway, Hadrat continued making *duʿā'* for some time and we continued saying *āmīn*. Hadrat concluded the *duʿā'*, the anchor was raised and the ship departed. Our hearts settled, the ship continued moving and it went further away from us. We were not looking at the ship but at Hadrat. We continued in this way for quite some time until the ship disappeared from our vision, and we could no longer see Hadrat. I thought to myself that Hadrat has gone for just a few months. What did I know that it was going to be a separation until the day of Resurrection! O how sorrowful!

Demise

We returned to Karlā, the place where we had been staying. We then departed for Allāhābād after three days. When we reached the Allāhābād station, we found a large number of people there to receive us. But they all appeared to be very sad. The news of Hadrat's demise had reached them via telegraph, causing all of Hadrat's associates to be restless and sorrowful. They did not consider it appropriate to inform us at the station, so no one made mention of it. But when I sat on the rickshaw, Mukarram Master Muhammad ʿĪsā Sāhib Hamīdpūrī informed me that instead of Hadrat undertaking the hajj journey, he journeyed to the Hereafter. It was as if I was

struck by lightning, my liver was reduced to bits and my heart was split into smithereens.

What thoughts, wishes and hopes I had when I was departing from Mumbai! I had thought that when I reach Allāhābād, I will relate to the people about the majestic manner in which Hadrat left his residence in Mumbai and proceeded to the harbour, and from there how he boarded the ship in the presence of thousands of people who were desirous of meeting him or just getting a glimpse of him. I had thought I would relate to them the loving manner in which everyone looked at Hadrat, and that I would thoroughly enjoy relating to them every minute detail about Hadrat. But divine will and decree had willed something else.

To Allāh we belong and to Him is our return.

This heart-rending incident [of Hadrat's demise] took place on a Saturday night, 22 Shaʿbān al-Muʿazzam 1387 A.H. corresponding to 25 November 1967 at 11:45pm. May Allāh *taʿālā* make Jannatul Firdaus the abode of Hadrat and may He confer him with His special proximity.

آمين يا رب العالمين، بحرمتك وبحرمة سيد النبي الكريم صلى الله عليه وآله وأصحابه أجمعين، وعلى من تبعه أجمعين.

Details with regard to Hadrat's demise can be gauged from the detailed letter of Mukarram Qārī Muhammad Mubīn Sāhib. This will be related after a few pages.

Offspring

From his offspring, Hadrat left behind two daughters, Mukarramah Safīyyah Khātūn and ʿAzīzah Shakīlah Khātūn. [Mukarramah Safīyyah Khātūn departed from this temporary abode on 12 July 2002 – to Allāh we belong and to Him is our return]. Two other daughters,

ʿAzīzah ʿAqīlah Khātūn and ʿAzīzah Nabīlah Khātūn had passed away during Hadrat's lifetime in 1379 A.H./1960.

As for his spiritual offspring, Hadrat left behind many *khulāfā', mujāzīn* and *murīds*.

Apart from this, he left behind many academic and *Dīnī* written works which are true representations of his teachings.

Written Works

The following are some of Hadrat's written works:

Tahdhīr al-ʿUlamā' ʿan Khisāl as-Sufahā', Wasīyyatul Akhlāq, Wasīyyatul Ikhlās, Wasīyyatul Ihsān, Tilāwat Qur'ān Pāk, Tasawwuf wa nisbat Sūfīyyah, Madmūn Dhikr, Iʿtirāf Dhunūb, Ukhūwwat, Islāhī Madmūn, Fawā'id as-Suhbah, Talāsh Murshid, ʿIlm kī Darūrat, Tauqīr al-ʿUlamā', Wasīyyatus Sunnah, at-Tadhkīr bil Qur'ān, Wasīyyatus Sālikīn, Ījādāt kī Haqīqat, Hajj Rabbul Bayt.

Apart from the above, there are many articles which were published in *Maʿrifat-e-Haqq* and *Wasīyyatul ʿIrfān.* May Allāh *taʿālā* inspire all sections of the community to study them and benefit from them. Āmīn.

Letter From Qārī Muhammad Mubīn Sāhib

From Madīnah Munawwarah, from Muhammad Mubīn
Dated 23 Shawwāl 1387 A.H.
Respected brothers Maulwī Qamaruz Zamān and Nūr al-Hudā

As salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I had been planning to write this letter since quite some time but the calamity which struck us prevented me from doing so. Furthermore, I had to travel around and spent half of Ramadān in Makkah Sharīf. Al-

hamdulillāh, my stay there went quite well. After returning to Madīnah Sharīf, Dhakīyyah suffered from colic pains and fever. The moment she recovered, ʿAṯīyyah was befallen with small pox, coughing and so on. The bitterly cold weather posed the danger of her catching pneumonia. We were quite distressed, did not know what to do and where to go. Who could we turn to except Allāh *taʿālā*. By His grace, she also recovered. After her, Aẖmad ʿAẕīm and Aẖmad Makīn suffered from the same illnesses. The month of Ramaḏān Sharīf passed in this way. Then I myself began suffering from piles, which, contrary to the norm, began bleeding. I got some relief after treating them. But then my stomach began to trouble me. To make matters worse, there was a type of leak at the entrance of my stomach, making it difficult for me to sit down and get up. I was on the point of dying. You can well imagine how this must have affected me and the family. Anyway, I am taking some western medication. The leak has decreased, but I still feel a bit of heaviness. The medicines which I had brought with me are not helping in the least. At present, I am suffering from the piles and my stomach ailment. I request *duʿā's* for good health from you people. Anyway, the days which have passed in these holy lands have passed quite well. All thanks are due to Allāh *taʿālā* – it is solely out of His grace.

My dear brothers! What can I write about this calamity? Whatever I write will not suffice and cannot be written. And if I do write, with what heart can I write? Neither do I have that heart anymore nor that enthusiasm. My heart is defeated, my courage broken. My heart and mind are confused and distressed. Oh! With what royal awe we had left home! What a heart and mind we had left with! What thoughts and emotions were passing the mind and heart! Every vein of the heart was bursting forth. It was as though spring was in full swing. Suddenly the decay of autumn fell which not only

uprooted the entire garden but burnt it down, leaving behind no traces whatsoever of it.

My dear brothers! That was a time which passed, and the present is before us. I found myself completely helpless and forlorn. I do not know whether I am the same person or someone else. Am I looking at myself in a dream or in a state of wakefulness?

With what treasures your brother had left home! He had left in the company of a reviver of the Sunnah, an Allāh-fearing *ʿālim*, in the companionship of the beloved of this world for the sake of visiting the pure Raudah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. What can I say about his burning and ardent love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*! His love was like how moths fling themselves before a flame. I had heard this couplet from Hadrat himself:

> In the desert of Yathrib [Madīnah], walking right behind your camel. Tearing one's self to pieces and moving forward.

Hadrat enjoyed total affinity (*nisbat-e-kāmilah*) with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* entire wing was on him. This entire self-sacrifice of the masses and *ʿulamā'* was a product of the same affinity. O Allāh! What can I say! People of various backgrounds fell at his feet. With what wonder Hadrat's ship departed from the harbour! And in what condition Hadrat had boarded it!

My dear brothers! We prided over our good fortune. Because of our companionship with Hadrat, we were convinced about our success and did not have any worry or concern. Neither did we fear the thrashing of the waves nor did we envisage any accident. We were singing in our hearts. In fact, I was going to say this to Hadrat but did not have the courage.

All this was in its place, but Allāh's will was something else. It is something which neither me, you nor anyone else knows.

My dear brothers! Allāh *taʿālā* had most certainly willed something else. After boarding the ship, we remained with Hadrat for just three days, Wednesday, Thursday and Friday. There was nothing wrong with Hadrat, he did not suffer any weakness, nor were there any changes in his eating and sleeping patterns. He continued with his *maʿmūlāt* (spiritual practices) at their appointed times. He continued performing the five times salāh, he was able to walk, and he was very happy and jovial. However, he did address the women [of his household] while in Mumbai and also on the ship: "Dear daughter! It is a very difficult time. It is a time which needs a lot of īmān." He would say with much fear and trepidation: "You must make *duʿā'* Allāh *taʿālā* makes everything easy." He would say: "Dear daughter! We will see what happens in Jeddah." My wife relates to me: "Father used to say: 'Daughter! You are proceeding very happily, but we will see what happens. It is a time which demands īmān (faith). Turn your attention to Allāh *taʿālā*." She relates further: "He used to make these statements with a peculiar feeling and emotion. But once this condition left him, he would start talking about love, affection and other subjects. Previously it was his habit to send us off after eating with him. But since a few days when we went to the door, he would call us back, seat us before him, and speak in a loving and affectionate manner. Even when we were in Mumbai, he said to me: 'Daughter! Look at all these people falling on my body as though they were falling on a dead body.' He would also say: 'Daughter! Look at these silly people! They do not know anything, yet they are writing to me and asking me to stay here and to stay there.' Even on the Friday when we were on the ship, he said to me with the same feelings and emotions:

‘Daughter! This is a time for īmān. It is a very difficult time. When I went for hajj previously, I did not experience any fear. But now I am feeling extremely terrified and restless. Make *duʿā’* Allāh *taʿālā* makes everything easy.’ He also said: ‘We will see what happens in Jeddah.’” My wife said to him: “Father, what are you worrying about? What will happen? People will take you comfortably, and they will make excellent arrangements for our meals.” When I said this, he became displeased and said: “Do you know anything else apart from food and drink?”

Hadrat was actually seeing something else with his internal eyes. All his actions and statements were indicating to this something else. But we of poor understanding could not understand it.

I boarded the ship a bit later. When I went to meet Hadrat in his room, he was very happy at seeing me. I had entered with my passport pouch hanging around my neck. When he saw it, he asked in a completely different tone: “What is this?” I removed the pouch immediately, kept it aside and said that it contains my passport and other documents. I then looked at him to see if any traces of displeasure were on his face. Instead, I saw his eyes filled with tears as though they were about to flow out. O how sorrowful! I could sacrifice myself for Hadrat’s love and affection. How can I mourn his separation!? How much can I do?

At the time, I was at a loss in understanding the reason for seeing him like this. I then thought to myself that he was so emotional because of his separation from the people, family and children. But now I think Hadrat must have thought to himself: Look at what enthusiasm and yearning he is going. Look at how happy he is. Every unpleasant thing is agreeable and easy. But the forthcoming stages are going to be most difficult. It will be easy for a person to slip. It will be very hard to

remain steadfast. A person's patience and fortitude will be tested, his faith and conviction will be tried. He is unaware of all this. The time is drawing near. It will be a time when there will be only water beneath and skies above. It will be a time of helplessness. That difficult and bitter time will be when I will be separated from these people, it is the appointed time when I will have to meet my True Beloved [Allāh *taʿālā*]. At the time, all these people will be here but I will no longer be with them. Their appointed time is still far away, mine is drawing very near. These people will say the *labbayk* within seven or eight days, I will say it on Friday night. Their *labbayk* will be verbal, mine will be real. Their *ih̲rām* will be to visit the *Bayt ar-Rabb* (House of the Lord), my *ih̲rām* will be to meet *Rabb al-Bayt* (Lord of the House). My *ih̲rām* will be tied in a different way, and my departure will be different. What will these people do? How will they control and take care of themselves? May Allāh protect them.

My daughters who were never away from me will now disappear from before my eyes in a very dangerous place. I will be separated from them very soon. They were inundated with so many worries in this short life of theirs. But the worries were proved wrong because of me. I proved them wrong over their sorrow for their mother and their beloved sisters. So many beloved ones were separated from their laps. But all these worries were proved wrong by myself. The terrifying scene which is going to face them very soon and the grief which they will have to suffer – who is going to prove them wrong, how will they bear it, and what will they do?

Dear brothers! What do we know about the qualities which H̲ad̲rat possessed?! We do not understand them. Yet we claim and say that he was an embodiment of kindness, generosity and affection. O dear brothers! He was a deep ocean of benefactions and bestowals – an

ocean which was continuously flowing. He was the gentle morning breeze of Allāh's blessings. He was the sun and moon of kindness and loyalty. Brothers! He was a living example of the excellent model of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was a living picture of the words of Allāh *taʿālā*:

لَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ، اِدْفَعْ بِالَّتِيْ هِيَ أَحْسَنُ

Good and evil are not equal. Reply with that which is best.[1]

He was a reflection of Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu*. This is why he was like a lion when it came to spiritual rectification and training. But where the situation demanded fellow feeling and brotherhood, he would humble and obliterate himself completely. He would join people in their sorrows, and he had laid out a table cloth of rectification, training, brotherhood and equality – from which everybody could eat. Brothers! Look at how much he used to praise us and how he used to rectify and correct us at the same time. He alone could combine the two. How can his affections and acts of kindness ever be forgotten!? How can all these actions of his ever be wiped off our hearts!? I am saying this while I am crying.

> I accept the fact that what I am saying does not make sense. I cannot commit a preposterous act such as forgetting you.

Brothers! I am writing this long and disjointed letter solely out his love. It is as though I am with him and relating this painful story concisely to him. Any way, the person who was so merciful and soft-hearted, who could not bear the calamity, sorrow, pain and illness which afflicted another – which would break into pieces – if

---

[1] Sūrah Hā Mīm Sajdah, 41: 34.

such an affectionate person were to think in this manner about his two most beloved ones, then this is no ordinary matter. Yet, look at Hadrat's patience and fortitude – he was like a mountain in this regard. He did not permit the tears to flow from his eyes. His eye-lids concealed them as an oyster shell conceals its pearls. Hadrat's faith and conviction did not permit the sorrow to be displayed on his face.

Brothers! Not only two days, but three days passed with much enjoyment. There was nothing unseemly. The only thing was that Hadrat had become more silent. The people on the ship had requested him to deliver a talk, but he deferred it by giving some excuse. I think it was most probably on Thursday when he called for Maulwī Jāmī Sāhib, Doctor Sāhib and myself and said: "If you are writing a travelogue, write in a manner which would benefit people. Write it in a beneficial way."

With regard to this very matter, Hadrat spoke about a person with whom an agreement was made, his mistakes in this regard, and how Hadrat had brought it to his attention and reprimanded him. In the course of all this, he said to us: "Brother, I will not deliver a talk or any such thing there. After all, I am not going there for my own aggrandizement. Yes, if it is Allāh's order, I will say what I have to say." Hadrat said a few other things of this nature. He then said to us: "You may leave. Go and do some work now."

From the time he boarded the ship, Hadrat remained alone most of the time. He would have a *tasbīh* (rosary) in his hand and read something continuously. He would sit and look out of the window at the ocean for lengthy periods of time. I do not know what he was looking at and what attraction it had for him. Neither was there any scenery, jumping and leaping fish, flying birds nor any other ships moving up and down. There was nothing but water, its constant motion, and the waves

striking the ship incessantly, waiting to take away a believer. I think this is why he had an affinity with the ocean and its movement, and was taking delight from it. I think the far-sightedness of this great and wonderful man had become fed up with worldly conflicts and people's un-Islamic behaviour. I think he was searching for a wonderful dream place for the Hereafter.

Brothers! The Friday was like a minor day of Resurrection for us. The entire day was spent joyfully. Hadrat completed his *maʿmūlāt* after the *maghrib salāh* and went to the toilet. On his return there was a glass in front on him. He looked at his reflection in it and said to Mumtāz: "Mumtāz! Check how is my health?" Mumtāz said: "Hadrat – *māshā Allāh* – you are looking very well." She then went into details describing how well he looked. He said: "Yes, yes, you are right. When we were in Mumbai, a person came to me and said that there is fatigue and tiredness on my face." He then shook Mumtāz Ahmad's head with quite some force. Just then, a man by the name of ʿAbd al-Hamīd Sāhib Kashmīrī came to meet Hadrat. Hadrat met him, shook hands with him and made *duʿā'* for him. In the meantime, the food arrived. ʿAbd al-Hamīd Sāhib left the room after meeting Hadrat. Mumtāz Ahmad asked: "Hadrat should I lay the food?" Hadrat replied: "Yes, you can lay it." While saying this, his condition suddenly changed and appeared very strange. Mumtāz related that Hadrat's face and eyes turned red, and his neck and chest had become stiff. I cannot fully describe it here. Hadrat just sat down stiffly. On seeing this, Mumtāz thought that Hadrat is experiencing a certain spiritual condition. He got scared and left the room. He met Irshād Ahmad at the door and said: "Brother, you go and feed Hadrat today. He is in some condition which I am fearful of." Irshād opened the door and when he saw Hadrat in that condition, he too got scared. He thought that Hadrat was on a really high state of spiritual ecstasy. He said to

Mumtāz Ahmad: “Brother, you better feed him.” Mumtāz went in, held Hadrat and called out saying: “Hadrat, Hadrat.” Hadrat did not reply. I think he had become tongue-tied.

My brothers! What can I say? No matter how much I cry, it will be less. No matter how much I write, it will be insufficient. Coincidentally, on that day I thought to myself that I have been leaving out my *maʿmūlāt* after *maghrib* for the last eight to nine days. We are also getting closer to the holy lands [of Makkah and Madīnah]. Three days have already passed on the ship, and five or six days remain. So let me restart my *maʿmūlāt*. I was quite satisfied with this. We were all housed in rooms which were close to Hadrat’s. Those who had lower class tickets, e.g. Jāmī Sāhib and others, would go to their respective places during meal times. Even on that day, they had all gone to have their meals. I was in a hall which was about five or six rooms away [from Hadrat’s room], and was occupied in reading. After completing two or three *tasbīhs* of “Allāh Allāh” I felt a bit restless, and my heart was telling me repeatedly to get up and stop my *dhikr*. But I thought to myself that because I recommenced my *maʿmūlāt* after so many days, my *nafs* is finding it difficult. So I ought to read more. I was busy in these thoughts when Mumtāz Ahmad came running towards me and said: “I do not know what’s wrong with Hadrat, he does not look well.”

I got up immediately and rushed forward. In my heart I was thinking to myself that the change in winds must have affected him, he will recover. When I entered the room, Hadrat looked up at me, his mouth was closed, and he was absolutely silent. Brother! I cannot forget that look of his. What was that look and what was its nature – I can neither provide an example for it nor can I describe it in writing. Hadrat’s face was shining white and covered with perspiration. His right hand was

moving involuntarily. The moment I went in, I touched Hadrat's hand with my hand up to his elbows and found it drenched in perspiration. When I saw this, I got frightened and realized that this was not just the effect of the changing winds, it was something else. The time for our misfortune had arrived. I left the room immediately to summon Doctor Sāhib and the others. Mumtāz remained alone in the room, holding Hadrat. I wished I could come across one of our people who could go and summon the others so that I could return immediately to Hadrat – maybe he would have something to say. But all the people had already gone down. I took Mahmūdah [the narrator's daughter] so that she could show me the way down where the others were staying, or else I would have forgotten the way. She would walk ahead of me, and sometimes I would walk in front. I eventually reached. Jāmī Sāhib and others were seated with the food, others were still washing their hands, while yet others had already washed their hands. All I said to them was: "Brothers, come quickly, Hadrat is not feeling well", and I ran back.

Brothers! It is probably taking long to write and read this incident, but going down and returning to Hadrat must have taken five or six minutes only. When I returned, Hadrat's condition had changed, and was changing rapidly. Anyway, the people assembled, two doctors who were on the ship were called, they gave Hadrat an injection and he began vomiting profusely. Some people said: "It is good that he is vomiting, he will feel better." At the same time, they also expressed their misgivings. I said to brother Dhakī and others to lay Hadrat down. They laid him down, but Hadrat was in another world.

Brothers! What world was that? What can I write about it? It was the departure of an *ʿālim-e-rabbānī* from this temporary world. We had no alternative but to sit there

with two doctors and look at Hadrat with remorseful eyes. Who could we turn to? How could we wipe out this heat in our hearts? Where could we run to? We were confined in one place and placed our trust in Allāh *taʿālā*. After the injection and other measures, Hadrat's pulse got stronger, and his veins on his hands and feet began pulsating. On seeing this, some people said: "He is feeling better now." Anyway, they were encouraging us, and man by nature is influenced very easily by people. Then between 11pm and 11:45pm Hadrat took a convulsive breath, read the *kalimah* and became the beloved of Allāh *taʿālā* [departed from this world].

إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

To Allāh we belong and to Him is our return.

The *labbayk* (here I am, O Allāh) which he had said was a genuine one which Allāh *taʿālā* accepted.

I asked Irshād to go out immediately to the womenfolk who were near the window and to inform them that Hadrat had passed away. I did not want anyone to jump into the ocean unwittingly. It was Allāh *taʿālā* alone who blessed the women with patience and fortitude, and He alone took care of them. This too was a *karāmat* (remarkable feat) of Hadrat. After all, whose daughters were they, and whose heart were they pieces of?! Hadrat had taught them the lessons of patience and reliance in a manner which had penetrated their veins. Hadrat had trained them fully to accept the decrees and will of Allāh *taʿālā*.

Māshā Allāh, the respected Janāb Hakīm Masʿūd Sāhib Ajmerī expressed this feature excellently in his consolatory note. He writes:

This servant, Muhammad Masʿūd, says to the daughters who possess hearts like lions and īmān like the people of the *khayr al-qurūn*[1] that I raise my hands in *duʿā'* to Allāh *taʿālā* to accept your presence, to bless you with strong hearts and sound minds. Undoubtedly, you bore a calamity which was unprecedented. This is a situation wherein mountains are reduced to water and ice begins to boil. I remember the couplet of Hadrat Fātimāh *radiyallāhu ʿanhā*:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا – صُبَّتَ عَلَى الْأَيَّامِ صِرْنَ لَيَالِيَا

Such calamities were poured on me that if they were to be poured on the days, they would turn to nights.

O you spiritual daughters of Hadrat Fātimah *radiyallāhu ʿanhā*. Allāh *taʿālā* is with you, and Rasūlullāh's *sallallāhu ʿalayhi wa sallam* special gaze is on you…

Anyway, this blessed shadow was raised from above us and we became orphans. Our well-wisher and comforter departed from right before our eyes. Brothers! We lost our benefactor within moments. We were left hairless and wingless. How, then, can we now climb to lofty heights!? It will be more than enough for us if we are able to protect our *Dīn* and īmān. Oh! The one who used to confer favours on this Ayāz[2] has been separated from us. Brothers! No matter how much grief and pain we display and tears of blood we shed, they will be

---

[1] The best of eras. Referring to the eras of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum* and the Tābiʿūn *rahimahumullāh*.

[2] Ayāz was a Turkish slave who was the favourite of Sultan Mahmūd of Ghaznī.

insufficient. In fact, even if we were to give our lives it would not be enough.

> Giving one's life too will be considered very cheap.

The fact of the matter is that everything is meaningless.:

> O ʿUrfī! If you were able to achieve meeting your beloved through crying, you would cry for a hundred years for this wish.

Hadrat had been counting the days on his fingers. He was looking forward to reaching Jeddah. Brothers! This [death] was the only way of reaching there in the quickest time.

Brothers! Allāh *taʿālā* had placed a full cup of *maʿrifat* and love in Hadrat's chest through which Hadrat used to bring the dead hearts of people to life, and refresh and reinvigorate their īmān.

Brothers! Think of the terminal illnesses which attacked Hadrat, but he always recovered. Divine decree was waiting for this day when the caravan departed for Arabia. Allāh *taʿālā* then addressed the leader of this caravan and the repository of His love and secrets and called him back saying:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ أَمِيْنٌ

Surely from today you have acquired a high rank with us, entrusted.[1]

In his second part to this letter, my respected brother provided many details with regard to Hadrat's burial. We are briefly relating some of these details because of their connection with this subject. The full details were

---

[1] Sūrah Yūsuf, 12: 54.

published in *Maʿrifat-e-Haqq* and in a separate booklet as well. Refer to these if you want to know the full details.

After Hadrat's demise, Hājī Muhammad Sulaymān and brother Dhakīyullāh Sāhib went to the ship's officer, related the incident and asked him what they should do. He replied: "As per all ships' orders, the corpse will have to be given over to the ocean." The two said: "If it was the corpse of our parents, we would not have the slightest hesitation in doing that. But our blessed Hadrat is a trust belonging to all the Muslim lands. He has followers in every place. They will demand of us and ask us: 'Why did you hand over Hadrat to the ocean? You should have at least tried to take him to Jeddah!'"

The officer was quite taken aback by this reply and said that he will go and speak to the captain. He returned after a short while and informed them that the captain is not prepared to do this.

We then had a meeting and felt we ought to send a telegram to Mumbai and Jeddah. A telegram was sent to Qidwāi Sāhib (the ambassador of India) in Jeddah, and another to Hājī ʿAbd as-Sattār Sāhib in Mumbai.

The captain was consulted once again. He said: "There is a shortage of ice, I will check the exact amount and then make a decision. You people must meet me at seven or eight o' clock." We met him at the appointed time. He said to us: "The ice is less but I will try to take the corpse wherever I can. I will also try to make more ice. In the meantime, you must have the body ready so that it may be placed in a special box." This is what was eventually done.

Just outside Hadrat's room which was towards the rear section of the ship, there was an elevated spot which was away from everything else. Hadrat was placed in that special box at ten in the morning, together with ice

and in the clothes which he had been wearing. The three fingers of both Hadrat's hands were closed. His index finger was slightly raised with the thumb supporting it. The index finger and thumb were very close to the position they are in *tashahhud*. A sheet was placed over his body.

One day I said to my daughters and the other womenfolk of the family: "Look! The inevitable has taken place. It will be experienced by everyone."

> How can the inevitable ever be deferred? The life that is withheld will also have to depart.

So much so, even our beloved Rasūlullāh *sallallāhu ʿalayhi wa sallam* who was the mercy to the worlds also had to experience this. We should all therefore remain patient.

A doctor would come daily to examine Hadrat's body and in this way we would get an opportunity to look at him.

I feel like quoting the following couplets:

> Relate this message of pain of mine when the morning breeze passes the place of my beloved. When will that night come? I have spent many days waiting.

Now listen to what happened after this. We received a telegram at 6:00pm with the following instructions: "You people must try your utmost to take Hadrat's body to Jeddah. We will try and speak to the manager of the Mogul Line to send a telegram to the ship's captain to take you to Jeddah." The following day we received a telegram from Jeddah stating: "You must bring Hadrat's blessed body to Jeddah. I am communicating with the government to permit his burial to be done in Madīnah Munawwarah."

After two days – on the 28th of November 1967, we sent another telegram asking whether the Saudi government granted permission or not. The captain also sent a similar telegram to Qidwāi S̱āẖib. But divine will was such that by 10:00pm of the 29th of November, we still did not receive any reply from Jeddah. The captain called for us and said: “I haven’t received any reply as yet. It is a crime to take a corpse onto the pier without permission. The ship can be fined if it does. Now what should we do?”

On hearing this, everyone fell silent for a while. The captain then spoke himself: “We have one more opportunity. The ship should reach Jeddah by about 6:00am. The officer-in-charge from there will come to us and it is possible that they may have sent a message with him. So we will proceed till then. But you people will have to be prepared. If we do not receive any message from him, we will take the ship back to deeper waters. We will have just half an hour during which you will have to enshroud him.”

We were forced to accept and we got the shroud and other necessities ready on that very night. When the officer reached the next morning, he expressed his ignorance about the matter. After pondering and thinking over the matter, it was decided that it would be most appropriate to bury H̱aḏrat at that place. We gave him a bath, enshrouded him, applied camphor and perfume to him, and lowered him to a more spacious place [on the ship]. The travellers were almost falling over each other. In the meantime, the ship had gone to deeper waters, and I led the people in the *janāzah s̱alāh* (funeral prayer). Brothers! H̱aḏrat conferred an unworthy person like me with the honour of *imāmat* (leading the prayer). This great personality should have rather sent me forward and he should have remained behind. What humility he possessed!

> What am I and how could I receive the scent of the flower!? The gentle morning breeze is from your kindness.

But this final salāh was such that Hadrat was lying in front, I was standing in line with his chest, and I said the four *takbīrs* (*Allāhu Akbar* – Allāh is the greatest). After the salāh the people carried him, but I do not where. Each person was on his own, no one knew anything. Then we learnt that the body was taken down. Three heavy blocks of concrete were tied to three sections of Hadrat's body and his blessed body was placed in a wooden box. In the meantime, I began running up and down, looking for a place from which I could see the body being lowered into the sea. Eventually a person directed me to a place from which I would be able to see. I took Ahmad Matīn and Ahmad Makīn with me, we just managed to stand at that spot and observed the scene below. A wooden box was being lowered slowly until it reached the water surface. The box was shaken a bit, and after a few minutes, Hadrat's blessed body seemed to be saying to us:

> We placed our heart in this endless ocean and stormy sea. Its sailing and its anchor is in the name of Allāh.

The box settled on the water and the ocean embraced it immediately.

Brothers! Muftī Nizām ad-Din has written in his letter of consolation that during the early stages of his stay in Fatahpūr, Hadrat used to read the following couplet quite often:

> We are disgraced when we die. We should rather drown in the sea so that neither would our body be carried nor would we have a grave.

Brothers! This wish of Hadrat was fulfilled today. His wish has been carried out. Towards the latter part of his life he used to quote the following couplets very often in his assemblies:

> How can the inevitable ever be deferred? The life that is withheld will also have to depart.
>
> Where will you ever place flowers over my grave when you will not even be able to throw soil over it!?

Brothers! When the burial was completed, the ship proceeded to a certain point and stopped, as was the norm. It awaited a tugboat from the pier which would come and pull the ship to the shore. While we were waiting, we noticed a boat approaching at high speed. There were some people seated on it. It eventually reached our ship, and we saw Qidwāi Sāhib, his companion and a few people who looked like labourers. The young companion who was wearing a *sherwānī* (a long coat) stood up and shouted: "Bring the corpse, where is the corpse?" Some people on the ship replied: "We have already buried it." He became vexed when he heard this and began striking his head [demonstrating his disappointment]. A ladder was lowered from the ship, and Qidwāi Sāhib and his companion came up. They met the captain and had a quick conversation with him. The captain related the entire incident and expressed his apologies. Qidwāi Sāhib was striking his head and was very disappointed over the fact that all his efforts had gone to waste. He had sent two telegrams informing us of the permission which he had received, but we did not receive it. We learnt from him that a considerable number of Hadrat's friends from Makkah Mukarramah and Madīnah Munawwarah were waiting on the shore, and that Hadrat's burial arrangements in Makkah Sharīf had already been made.

Anyway, we reached the shore and my eyes fell on Maulwī Amjadullāh Sāhib Gorukhpūrī who was shouting in a loud voice, saying: "Wear your *ihrāms*, wear your *ihrāms*, we have to depart for Makkah Mukarramah immediately." We replied: "There is no longer any need for us to hurry. We will proceed without any rush because the personality for whom we were hurrying is no longer with us. We have handed him over to the sea." When they heard this, most of them lowered their heads in sorrow and went back.

During our stay in Makkah Mukarramah we learnt that an influential person in Mumbai who had good ties with King Faisal, had sent a telegram to King Faisal requesting him to make arrangements for Hadrat's burial in Makkah Mukarramah. King Faisal sent a telegram from Riyadh to Makkah Mukarramah informing the authorities that a Shaykh Hindī (Indian shaykh) has passed away on a ship. Arrangements must be made in Jannatul Muʿallā for his burial. When this telegram was received, the grave of Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* was dug. This was probably the first time that the authorities received such a telegram from the King himself, and that too, for Jannatul Muʿallāh where further digging of graves had been stopped.

After relating this entire story, he writes at the end:

Respected brother! It is our duty for all of us to continue with the work so that Hadrat's soul may continue receiving the rewards. Furthermore, we must read Sūrah al-Ikhlās at least three times daily with the intention of conveying the rewards to Hadrat. This should be made our daily practice. Make *duʿā'* that Allāh *taʿālā* inspires you and I – all of us – to practise on Hadrat's teachings as much as possible, to protect our *Dīn* and īmān, to increase it by the day and to bless us all with excellent patience.

Āmīn.
Was salām
Request for *duʿā's*
Muhammad Mubīn, *may Allāh pardon him*
Madīnah Munawwarah Sharīf

A Few Letters of Consolation

Hadrat Maulānā Zuhūr al-Hasan Sāhib, Thānabhawan

To my respected brother Maulwī Qārī Muhammad Mubīn Sāhib, *may Allāh keep him safe.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I received your beloved letter today – 10 Dhū al-Qaʿdah - from the land of the beloved [Madīnah] at the exact time when I was waiting for it. May Allāh *taʿālā* reward you. Remain steadfast. Glad tidings to you for there is certainly ease after difficulty. May Allāh *taʿālā* confer you with every type of comfort. Convey my salām to both [Hadrat's] daughters and to Hāfiz Irshād Ahmad Sāhib, and I make *duʿā'* for the children. I also request *duʿā's* from you, especially for the rectitude, knowledge and practice of our children, and for my own good end and good deeds. Request these *duʿā's* from Hadrat's daughters as well.

You conveyed the salām of this worthless and impure person in that court [at the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*] and you made *duʿā'* for me. How can I repay you for this favour! May Allāh *taʿālā* reward you in both worlds. I make *duʿā'* to Allāh *taʿālā* to repay you on behalf of this worthless person. May Allāh *taʿālā* bless you and your family with rectitude, success, patience, fortitude, steadfastness, the blessings and teachings of Hadrat *rahimahullāh*, and the inspiration to spread his teachings. May Allāh *taʿālā* enable all three residences and *khānqāhs* to remain inhabited through you, and may the fountains of

blessings from Mumbai, Allāhābād and Fatahpūr continue flowing. I have full hope that – *inshā Allāh* – they will continue to flow.

You served the Shaykh and he trained and tutored you with affection. *Inshā Allāh*, all this will not go to waste. It will certainly bear fruit. Do not look at your shortcomings, rather at the affections and training of the Shaykh. Allāh *taʿālā* will elevate your ranks. All you have to do is adhere steadfastly to the principles of character which he laid down, consider his attendants to be his family and show affection to them. *Inshā Allāh*, the doors will continually be opened for you.

There is no greater asset than reliance (*tawakkul*) on Allāh *taʿālā*. If you adhere to this firmly from the beginning and pass the tests in this regard, you can conclude that you are the true heir of Hadrat. We are all at your service. May Allāh *taʿālā* inspire us to serve you in every way possible.

We have many hopes in you. Your steadfastness during this very important and difficult situation – as gauged from witness accounts and correspondences – is a glad tiding for your future. You are the bearer of the Shaykh's trust. The Shaykh loved you. He did not leave you empty-handed. He certainly gave you something. There is no need for you to worry.

Was salām
Zuhūr al-Hasan

Hakīm Khwājah Shams ad-Dīn Sāhib Lucknowī,
khalīfah of Hadrat Muslihul Ummat

Dear brother Qārī Muhammad Mubīn Sāhib, *may Allāh keep you safe and perpetuate your blessings*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Hadrat *rahimahullāh* is himself immersed in the ocean of Allāh's mercy and His endless light, and he has

reached the close proximity of the powerful angel and the true seat. But he has left behind his associates in a sea of hardships, pain, grief and sorrow. To Allāh we belong and to Him is our return.

The terrifying story and painful incident of Hadrat's departure has caused a minor Resurrection. It is difficult to exercise patience and remain steadfast, and out of one's will to disregard it from one's heart. He was my greatest tutor, my greatest supervisor, and the one who knew me best. What can I say about the extent of the bounty and blessings which I have been deprived of!?

إِنَّمَا أَشْكُوْ بَثِّيْ وَحُزْنِيْ إِلَى اللهِ، وَأَسْئَلُهُ صَبْرًا جَمِيْلًا وَأَجْرًا جَزِيْلًا

I only express my anguish and sorrow before Allāh. I ask Him for excellent patience and abundant reward.

I did not know your address or else I would have written this letter of consolation earlier. I got the address from my beloved Is-hāq (*may Allāh keep him safe*) today, so I am writing this letter now. It has already become my practice to send rewards (*īsāl-e-thawāb*) to Hadrat, and then to follow it with a *duʿā'* for your steadfastness, patience, peace and wellness.

Anyway, no one has any choice over divine decrees. Every person is helpless in this regard. No one can understand Allāh's *taʿālā* wisdom and mysteries. When He sends a calamity, He also makes it easy to face. The more heart-breaking a calamity, the greater the reward for exercising patience over it. Love for the creation is fruitless. As a poet says:

> Love for the creations of this world is fruitless.
> Love ought to be for the Ever-living, Sustaining.

May Allāh *taʿālā* level my heart and your heart for His love, and may He have mercy on our helplessness and vulnerability.

By Hadrat's pure body being handed over to the ocean and not leaving behind any outward traces, he reached those lofty levels of closeness to Allāh *taʿālā* and divine mercies which are beyond our imagination. Thousands of Prophets *ʿalayhimus salām*, *Auliyā'* and other righteous persons departed from this world, but there is no sign whatsoever of their graves. However, true testimonies and praises in their favour are still existing, and they are enjoying an honourable position in the al-Mala' al-Aʿlā (the Highest Companionship).

What is important is to continue the capital of Hadrat's live, viz. propagating and spreading the *Dīn*, rectifying and awakening the hearts of the Muslims, and encouraging all to follow the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat's mission must progress. Make *duʿā'* Allāh *taʿālā* enables us and all Muslims to benefit from his spiritual blessings, bestowals and teachings.

Convey my *salām* to all at home, to Maulānā Jāmī Sāhib, Doctor Sāhib and other associates. Convey my condolence to all of them. I make a humble appeal to you that when you present yourself at the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, you must convey *salām* on my behalf, and make *duʿā'* for me during the times and the places where *duʿā's* are accepted. Make *duʿā'* that Allāh *taʿālā* accepts my *duʿā's*.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Hakīm Mas'ūd Sāhib Ajmerī, *khalīfah* of Hadrat Muslihul Ummat

To the moon of the *khānqāh*, brother Qamaruz Zamān Sāhib

As-salāmu 'alaykum wa rahmatullāhi wa barakātuh

I received a telephone call on Saturday morning informing me that Hadrat has departed from this world. After I regained my composure, I gauged that all these preparations were for this very same thing…very well brother:

> May you live happily, may you enjoy a full life.
> We were bound to be destroyed, so we were destroyed.

But now the scene before me is that of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Look at his early life, the large number of people who were envious of him, the enemies who were lying in wait for him, his oppressed situation, lack of riches, helplessness and defencelessness. Then look at the time when he departed from this world, look at how day was turned to night, the profusion of dangers, and how his close associates had become comatose. Hadrat 'Umar *radiyallāhu 'anhu* stood at the entrance of Rasūlullāh's *sallallāhu 'alayhi wa sallam* house with his sword unsheathed and threatened: "If anyone says that Rasūlullāh *sallallāhu 'alayhi wa sallam* has departed, I will chop off his neck." Hadrat Abū Bakr *radiyallāhu 'anhu*, the great administrator, had gone out of the city. When he returned, he assessed the situation. He was the one who had passed his entire life under the command of Rasūlullāh *sallallāhu 'alayhi wa sallam*, who had sacrificed his self, his family, his wealth and everything else for Rasūlullāh *sallallāhu 'alayhi wa sallam*. Not only was he able to keep himself in check, he was able to make himself a unique example in his

response, his words and in his actions. He came out of the blessed room of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, wiped his tears, and announced in a tone of full confidence and self-belief:

مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّهُ قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللهَ فَإِنَّهُ حَيٌّ لَا يَمُوْتُ، ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُوْلٌ، قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ، أَفَئِنْ مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى أَعْقَابِكُمْ﴾

Whoever was worshipping Muhammad let him know that Muhammad has died. Whoever was worshipping Allāh let him know that Allāh is living, He never dies. ﴿Muhammad is but a Messenger. Many Messengers have passed before him. So if he dies or is killed, will you turn back on your heels?﴾[1]

These noble words had a full impact on those truth-loving people. All their dumbness, doubts and confusion were removed. The raging fire softened and they acquired the honour of turning to the truth. And on the other side, Allāh *taʿālā* showered them with patience and tranquillity. They cast the present aside and looked to the future. They became conscious of the sanctity of the message of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the message of Allāh *taʿālā*. The aims and objectives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the pleasure of Allāh *taʿālā* were now before them. These patient, humble, obedient and content people handed over Rasūlullāh *sallallāhu ʿalayhi wa sallam* to Allāh *taʿālā* and embraced his aims and objectives. It is by virtue of their sacrifices that we are connected to this pure threshold [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*].

Brother Qamar! This is the way forward. Ponder over it.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوْتَ إِلَّا بِإِذْنِ اللهِ كِتَابًا مُّؤَجَّلًا

---

[1] Sūrah Āl ʿImrān, 3: 144.

No one can die without the order of Allāh – an appointed time has been pre-ordained.[1]

This verse is not merely for recitation; it has to become a reality.

وَالصَّابِرِيْنَ فِي الْبَأْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَأْسِ، أُولٰئِكَ الَّذِيْنَ صَدَقُوْا وَأُولٰئِكَ هُمُ الْمُتَّقُوْنَ.

And the patient in adversity and hardship, and at the time of war. These are the people who are true, and it is these who are pious.[2]

This is the occasion to focus our heart on this reality and superb rank. The eyes of a Muslim have not been created to shed tears when he experiences unpleasant conditions.

وَإِذَا سَمِعُوْا مَآ أُنْزِلَ إِلَى الرَّسُوْلِ تَرٰى أَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ

When they hear that which was revealed to the Messenger, you see their eyes overflowing with tears because they have recognized the truth.[3]

The mark of Muslims is:

يَقُوْلُوْنَ رَبَّنَا اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ

They say: O our Sustainer! We have believed. Include us, then, with those who accept.[4]

The slogan of Muslims is:

وَمَا لَنَا لَا نُؤْمِنُ بِاللهِ وَمَا جَآءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ

---

[1] Sūrah Āl ʿImrān, 3: 145.
[2] Sūrah al-Baqarah, 2: 177.
[3] Sūrah al-Māʾidah, 5: 83.
[4] Sūrah al-Māʾidah, 5: 83.

Why should we not have conviction in Allāh and that which has reached us of the truth? [Why should we not] hope that our Sustainer admits us with the righteous?[1]

The duty of Muslims is:

أَلَمْ يَأْنِ لِلَّذِيْنَ اٰمَنُوْا أَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ

Has the time not come for the believers that their hearts should feel humble at the remembrance of Allāh.[2]

This is the call of the Qur'ān to the Muslims. You must say *labbayk* to it and make others do the same.

The coming of patience is natural, the exercising of patience requires resolve.

اِصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا

Be patient, remain firm in confronting [the enemy] and persevere.[3]

Take control of yourself and keep others in check as well. Impose patience on yourself and act on the demands of patience. *Inshā Allāh*, this stage will pass and patience will become part and parcel of you.

The best occupation for you and the best way of conveying rewards to Hadrat is for you to take charge of the garden which Hadrat had tended for fifty years. *Inshā Allāh*, when we meet him [on the day of Resurrection], may Allāh *taʿālā* make it that we meet him as successful people and not as failures. I had intended to go to Jeddah to console the children. I also intended coming to Allāhābād. But the condition of my eyes does not permit me. The doctors prohibited me from travelling.

---

[1] Sūrah al-Mā'idah, 5: 84.
[2] Sūrah al-Hadīd, 57: 16.
[3] Sūrah Āl ʿImrān, 3: 200.

Hadrat Maulānā Zafar Ahmad ʿUthmānī, nephew of Hadrat Hakīm al-Ummat

I read the shocking news about the demise of Maulānā Wasīyyullāh Sāhib *rahimahullāh* in the *Sidq* [name of a newspaper] dated 1st December. To Allāh we belong and to Him is our return.

I had intended to travel to India and to make it a point of meeting Maulānā because Maulānā ʿAbd al-Ghanī *rahimahullāh* – a *khalīfah* of Hadrat Thānwī *rahimahullāh* – used to say: "When I decided to emigrate to Pakistan, I said to Maulwī Wasīyyullāh Sāhib: 'I am now handing over India to you.'"

I intended meeting Hadrat with regard to this and also take his advice over certain matters regarding Pakistan. But unfortunately,

> We did not see the flowers of spring properly
> as yet, and the spring season ended.

May Allāh *taʿālā* confer the deceased with lofty ranks and bless India with a deputy who, with his external and internal strength, would fulfil the duty of preserving Islam in that part of the world. And may He also give to Pakistan such a spiritual master.

(quoted from *Maʿrifat-e-Haqq*, February 1975)

Hadrat Maulānā Muftī Muhammad Shafīʿ Sāhib, *khalīfah* of Hadrat Hakīm al-Ummat

Hadrat Muftī Sāhib is from among those few who had a special bond with Hadrat during his stay in the *khānqāh* at Thānabhawan. He would constantly speak in praise of Hadrat. They used to correspond with each other, but I feel it sufficient to quote, verbatim, Hadrat Muftī Sāhib's article which he wrote in *al-Balāgh* after the demise of Hadrat Muslihul Ummat *rahimahullāh*.

It was fifty six years ago – in 1331 A.H. – when I took admission in Dār al-ʿUlūm (Deoband) for the classes of *Kāfiyah, Qudūrī* and other books. I had the opportunity of coming to know a fellow class mate from Aʿẕamgarh who was very intelligent and sharp, but at the same time quite simple. I was with him in many of our classes at Dār al-ʿUlūm. From his very student days, Allāh *taʿālā* had blessed him with a concern for rectification of deeds and an enthusiasm to worship Allāh *taʿālā*. Student playfulness and mischief did not pass by him. He was used to remaining aloof from meetings and gatherings. In the course of his studies, he was fortunate to have presented himself before Sayyidī H̱akīmul Ummat H̱aḏrat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* and commencing internal rectification. After completing his studies, he devoted himself to the *khānqāh* at Thānabhawan. Allāh *taʿālā* added to his natural capabilities through the training and tutoring of H̱akīm al-Ummat *raḫimahullāh*. He reached a level of spiritual perfection very quickly and became a *khalīfah* and *mujāz* of H̱aḏrat H̱akīm al-Ummat *raḫimahullāh*. He is that pious personality whom we refer to as H̱aḏrat Maulānā Shāh Was̱īyyullāh S̱āḫib.

We completed the *Dars Niẕāmī* in 1336 A.H. On completing his studies, the Maulānā proceeded directly to Thānabhawan and succeeded in the objectives of knowledge and practice. On the other hand, this worthless person [Muftī Shafīʿ is referring to himself], acting under the instruction of his teachers and elders, began teaching in Dār al-ʿUlūm Deoband and became engrossed in it. In the course of this time, I would occasionally think of this fortunate classmate of mine and the following couplet would gush forth spontaneously from my tongue:

> Majnūn and I were classmates in the same classroom of love. He proceeded to the jungles while we disgraced ourselves in the alleys.

After the passage of ten years, i.e. in 1346 A.H., I also developed a desire and yearning to go to Thānabhawan with a view to rectification of myself. My father, Maulānā Muẖammad Yāsīn S̱āẖib *raẖimahullāh*, was a classmate of H̱aḏrat H̱akīm al-Ummat *raẖimahullāh*. Consequently, H̱aḏrat Sayyidī H̱akīm al-Ummat used to show affection to me since my childhood.

On my very first presentation in 1346 A.H. I realized that my twenty years' striving and toiling at Dār al-'Ulūm Deoband in the field of studying and teaching will be incomplete as long as I do not focus myself to rectifying my self and my character by remaining in the service of this Mujaddid (reviver) of the time. I came here with the intention of staying for ten days. I would attend the special and general assemblies daily. On one of those days, H̱aḏrat Thānwī *raẖimahullāh* made mention of Maulānā Was̱īyyullāh S̱āẖib with most loving and affectionate words, and asked me: "Do you know him?" This stay of mine in Thānabhawan had made me even more jealous of my classmate's surpassing me, and remorseful over my own delay. So when H̱aḏrat asked me this question, the same couplet poured forth from my tongue:

> Majnūn and I were classmates in the same classroom of love. He proceeded to the jungles while we disgraced ourselves in the alleys.

H̱aḏrat made a statement in his own unique way: "Yes, it is the norm here that some people receive the desert while others are made to wear a garland. Each one ought to be pleased with whatever he receives." Respect and admiration for the achievements of this "desert-travelling" classmate of mine always remained in my

heart. Even at that time I used to think that Hadrat [Thānwī] *rahimahullāh* has a considerable number of *khulafā'* who are suns and moons in their own right, but their light has not appeared as yet in the presence of this universal light [of Hadrat Thānwī *rahimahullāh*]. They will only shine in their own glory after Hadrat's demise. At that time, my gaze would specifically go to Maulānā Shāh Wasīyyullāh Sāhib and Hadrat Maulānā Muftī Muhammad Hasan Sāhib Amritsarī and then Lāhorī. After Hadrat passed away, I personally witnessed what I had envisaged. The assemblies of these two personalities used to have an alchemy effect. The lives of thousands of Muslims changed for the better through the companionship and teachings of these two. They guided thousands of wandering souls.

After partition [of India into India and Pakistan], I came here [to Pakistan] and I would constantly hear from friends who used to come from India about the Maulānā's contributions, blessings and the large throngs of people who used to assemble around him. This used to bring great joy to me. There was little correspondence between us, but a strange coincidence occurred when I wrote a letter to him in the latter stages of his life and to which he replied from Mumbai. Little did I know that this would be his last letter. It is only later that I learnt that this journey of his to Mumbai was for the sake of travelling to Haramayn Sharīfayn [Makkah and Madīnah] and that a large contingent had accompanied him. He and his companions boarded a ship on 22 November 1967 with the intention of perform hajj and visiting Madīnah Munawwarah.

I then learnt that this traveller to Baytullāh (House of Allāh) reached Rabb al-Bayt (the Lord of the House). This took place while on a journey, and that too a journey to perform hajj and ziyārat (visit to Madīnah), far away from his hometown and relatives. Look at the

many factors of martyrdom which Allāh *taʿālā* combined for him! How can anyone regret and be remorseful over such a wonderful death. My heart desires to say this couplet:

> O Allāh! Bless everyone with such a death.
> We are all dying for such a death.

Yes, the following saying of the pious elders is absolutely correct.

مَوْتُ الْعَالِمِ مَوْتُ الْعَالَمِ

The death of an ʿālim marks the death of the ʿālam (world).

Maulānā Shāh Waṣīyyullāh Ṣāḥib *raḥimahullāh* was from among those personalities whose death did not signify the death of just one person. It was the death of a nation.[1]

Conclusion

After reading this biography, it must have become very clear to the reader that instead of according prime importance to perceptual miracles and extraordinary feats, I highlighted Ḥaḍrat's spiritual miracles and feats. That is, his asceticism, humility, trust in Allāh *taʿālā* and other excellent attributes. In addition to this, his system of rectification and training, teaching the Qur'ān and Sunnah, and purification of the souls were given more importance. Most aspects of his life and verbal statements on these subjects were mentioned. This was done so that the masses and the elite may gauge his system of rectification and training, and it may serve as ample proof for the title which he was given, Muṣliḥul Ummat – reformer of the followers of Muḥammad *ṣallallāhu ʿalayhi wa sallam.*

---

[1] As quoted in *al-Balāgh*, Shawwāl 1387 A.H.

It is most unfortunate that Hadrat is no longer with us. However, his writings and written works can, to a certain extent, serve as deputies. They contain admonitory and advisory themes for all. Many of his booklets and articles contain academic theses and rare academic pearls. These are scattered in various periodicals. If they are collated in a systematic manner, this collection will certainly serve as an encyclopaedia, and could be given the title *Bawādir an-Nawādir* (rare signs). Inspiration is from Allāh *taʿālā* alone.

The reader is now requested to study the second volume whose important theme is: "Relationship with and impressions of contemporary *ʿulamā'* and *mashā'ikh*".

To understand the merits and achievements of a personality, it is quite important to know the opinions and testimonies of his contemporary Allāh-fearing *ʿulamā'*. This is the reason for having an entire section devoted to this subject. The correspondence and statements of senior contemporary *ʿulamā'* have been quoted here. On studying these, the reader will gauge the extent of love and confidence these *ʿulamā'* and seniors of the time, who were really Allāh's witnesses on earth, had for Hadrat Muslihul Ummat *rahimahullāh*.

In conclusion, I first address myself and then I request other friends and brothers to make the essential capital of the life of Hadrat their own feature and to embrace it in their lives. The essential capital of his life was sincerity, following the Sunnah, adopting the attributes of Allāh *taʿālā* (*takhalluq bi akhlāqillāh*), love for friends and kindness towards enemies. Furthermore, they must not only perpetuate but enhance Hadrat's system of teaching and training, viz. inviting towards Allāh *taʿālā*, propagating Islam, spreading the Sunnah, proliferating the *tarīqah*, elevating the word of Allāh *taʿālā*, and awakening the hearts of the Muslims with absolute honesty and sincerity. If we do all this, we will be able to

stand proudly with these *Ahlullāh* on the day of Resurrection and we will be able to be with them.

اَللّٰهُمَّ اجْعَلْ أَعْمَالَنَا كُلَّهَا صَالِحَةً، وَاجْعَلْهَا كُلَّهَا لِوَجْهِكَ خَالِصَةً، وَلَا تَجْعَلْ لِغَيْرِكَ فِيْهَا شَيْئًا، رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، بِحُرْمَةِ سَيِّدِنَا النَّبِيِّ الْكَرِيْمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

O Allāh! Make our deeds righteous and make them all solely for Your pleasure. Do not permit anyone apart from You a claim over them. O Allāh! Accept from us, surely You are all-hearing all-knowing. We beseech You through the sanctity of Rasūlullāh sallallāhu ʿalayhi wa sallam.

FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ، وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

You, the reader, have read the first part of *Tadhkirah Muslihul Ummat* in which the biography of Hadrat *rahimahullāh* from birth to demise is concisely mentioned.

The second part is now presented to you. In this part, the relationship and bond with existed between Hadrat and contemporary *'ulamā'* and *mashā'ikh* is quoted from the writings and statements of these very same luminaries. This highlights the mutual acknowledgement of their academic and practical excellences.

The first benefit of this is that the merits and achievements of our elders will come to the fore. Secondly, there is a famous saying which goes:

اَلْمُعَاصَرَةُ سَبَبُ الْمُنَافَرَةِ

Contemporariness is a cause of mutual dissent.

However, the attributes and qualities of our elders clearly demonstrate how they used to respect each other and how one would acknowledge the excellent qualities of the other.

Obviously, our immediate elders strictly followed the ways of our earlier elders. Based on their honesty and sincerity, they were very open-hearted and magnanimous in this regard. They would relate the merits of their contemporaries without hesitation and look up to them with approval.

I consider it appropriate to quote a few texts on this subject from *Tadhkirah ʿUlamā’-e-Salaf* of Maulānā H̲abīb ar-Rah̲mān Khān Sherwānī *rah̲imahullāh*. He writes:

> What can be a greater form of acknowledgement of the merits and attributes of one’s contemporaries than publicly announcing that they are more knowledgeable and perfect than one’s own self and to acknowledge one’s own worthlessness before their greatness!? When one is faced with a problem, he presents it to them and requests them to solve it for him. And if they criticize one’s writings, he thanks them and makes *duʿā’* in their favour.
>
> On one occasion, Imām Shaʿbī *rah̲imahullāh*, a very senior Tābiʿī, was explaining the battles which took place during the blessed era of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. H̲ad̲rat Ibn ʿUmar *rad̲iyallāhu ʿanhu* happened to pass by. On hearing the Imām’s explanation, H̲ad̲rat Ibn ʿUmar *rad̲iyallāhu ʿanhu* remarked: “I personally saw the people about whom he is speaking. But I can say that he knows more than me about the battles.”
>
> H̲ad̲rat Imām Bāqir *rah̲imahullāh* said: “There is no one in the world who knows the rules and regulations of h̲ajj better than ʿAt̲ā.”
>
> H̲ad̲rat Imām Zayn al-ʿĀbidīn *rah̲imahullāh* used to go to one of his students, Zayd ibn Aslam, and sit in his company. When some people expressed their surprise, he said: “A person obviously sits in the company of the one from whom he derives *Dīnī* benefit.”

Ibn Is-h̲āq Is̲fahānī *rah̲imahullāh* went to Basra with the intention of studying H̲adīth under the Muh̲addithūn (H̲adīth scholars) of that city. They all said to him: "Don't you have ʿAbbās ibn Yazīd in your city?" He replied: "Yes." They said: "How can you come to us when you have such a personality in your midst?"

It becomes clear from the above that let alone individuals, groups of people of those blessed eras were bent on the truth, and sound education had purified their temperaments equally.

Imām Nāfiʿ abstained from issuing *fatāwā* as long as H̲ad̲rat Sālim ibn ʿAbdullāh was alive. When any person came to H̲ad̲rat Saʿīd ibn al-Musayyib for a fatwa, he would say: "Go to Sulaymān ibn Yasār and ask him because he is the most learned scholar at present."

Someone asked H̲ad̲rat Qāsim (ibn Muh̲ammad ibn Abū Bakr *rad̲iyallāhu ʿanhu*): "Who is more knowledgeable, you or Sālim (ibn ʿAbdullāh ibn ʿUmar *rad̲iyallāhu ʿanhu*)?" He replied: "This rank is enjoyed by Sālim."

When H̲ad̲rat ʿAbdullāh ibn Masʿūd *rad̲iyallāhu ʿanhu* needed to know anything with regard to the Arabic language, he would consult Zirr ibn H̲ubaysh.

Qābūs asked his father: "When there were S̲ah̲ābah *rad̲iyallāhu ʿanhum* present, what was the reason for you to constantly go to ʿAlqamah (a Tābiʿī)?" He replied: "I noticed some S̲ah̲ābah *rad̲iyallāhu ʿanhum* going to ʿAlqamah and asking him the rulings on certain issues."

When Hadrat Hasan Basrī *rahimahullāh* used to be faced with a complex issue, he would write to Hadrat Saʿīd ibn al-Musayyib and ask him for an answer.

Imām Ahmad *rahimahullāh* was faced with a difficulty in the field of Hadīth. He wrote a letter to his contemporary, Ibn Mandah, in Nīshāpūr and obtained a solution from him.

Quite often, Hadrat Ibn ʿUmar *radiyallāhu ʿanhu* would hold the reins of the horse of Imām Mujāhid (a Tābiʿī).

Ash-hab ibn ʿAbd al-ʿAzīz *rahimahullāh* relates: "I saw Imām Abū Hanīfah *rahimahullāh* sitting before Imām Mālik *rahimahullāh* just as a junior would sit before his senior." Imām Aʿzam Abū Hanīfah *rahimahullāh* was thirteen years older than Imām Mālik *rahimahullāh* and also above him in rank. So after relating this incident, Imām Dhahabī *rahimahullāh* writes: "We can gauge the excellent character and humility of Imām Abū Hanīfah *rahimahullāh* from this incident. The fact of the matter is that these excellent qualities were the reasons for their greatness."[1]

Note: We can gauge from the above incidents that our pious predecessors – who combined knowledge with practice – never considered it below their dignity to benefit from their juniors. They went beyond their personal selves to go and serve them, ask them questions and solve the problems which they were faced with. May Allāh *taʿālā* inspire us all to do the same.

---

[1] *Tadhkirah ʿUlamā'-e-Salaf*, pp. 78-82.

As for the mutual differences among the elders – all of which are certainly recorded and well known - none can forget them nor reject them.

Ikhtilāf (difference) is the opposite of *ītilāf*, which means mutual affinity and love. If *ītilāf* is accompanied with *ikhtilāf*, then it is not really *ikhtilāf*. The *ikhtilāf* among the Sahābah *radiyallāhu ʿanhum* and other elders of the *ummat* must be understood in the same light. In his book, *Tarjumān as-Sunnah*, Maulānā Badr ʿĀlam Sāhib Muhājir Madanī *rahimahullāh* writes with regard to the *ikhtilāf* among the Sahābah *radiyallāhu ʿanhum* as follows:

> There were no principles whatsoever as regards the newness and oldness of the world, the attributes of Allāh *taʿālā*, and the intricate issues concerning whether man is imposed by predestination or not. Therefore there is no question of differences in these matters. If there was, it was with regard to the ways and methods of obedience, carrying out orders and showing loyalty. Thus, if there were any differences, it was with regard to, for example, whether a certain act breaks *wudū'* or not, when can *tayammum* take the place of *wudū'*, someone preferred saying *āmīn* loudly while another preferred it softly, one preferred raising his hands before and after *rukūʿ* (the bowing posture of salāh) while another did not, and so on. These differences were so mild that in their presence, they would perform salāh in the same musjid. In fact, they would happily follow each other in salāh. Let alone argumentation and disputes, their minds were totally devoid of any concept of agreement and disagreement. This is why history can never display such a true example

> of Islamic brotherhood, mutual concern, love and affection.
>
> It is most unfortunate that when a person of sound īmān enters the field of *jabr wa qadr* (whether man is imposed by predestination or not) and the differences among the Sahābah *radiyallāhu ʿanhum*, he delves too deeply into this field, gets caught in the web of doubts and whisperings, and despite many efforts, he is unable to come out of it without having injured his īmān. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* prohibited us from entering this dangerous valley. Unfortunately, the more the prohibition in this regard, the more the desire to enter it.[1]

It is our firm īmān that in the case of differences among the Sahābah *radiyallāhu ʿanhum*, they never crossed the boundaries and limits of the Sharīʿah. Bearing in mind that our latter day elders who came much after the Sahābah *radiyallāhu ʿanhum* are so particular about remaining within the boundaries of the Sharīʿah over disputed matters, what can be said about the Sahābah *radiyallāhu ʿanhum* who, according to the Qur'ān are:

أُولٰئِكَ هُمُ الرَّاشِدُوْنَ

It is they who are the guided ones.

And as per the import of the Ahādīth, they have been given the following blessed attribute:

كُلُّهُمْ عُدُوْلٌ

All of them [the Sahābah] are just.

---

[1] *Tarjumān as-Sunnah*, vol. 1, p. 58.

It is certainly beyond our intellect to think that they would ever abandon rectitude and guidance in matters where they have differences and disputes, and that they would not consider human rights in this regard. It is therefore best to refer this intricate issue to the knowledge and wisdom of the all-knowing and all-wise Allāh *taʿālā*, and to remain silent.

Hadrat Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* writes in *Ghunyatut Tālibīn*:

واتفق أهل السنة على وجوب الكف عما شجر بينهم، والإمساك عن مساويهم، وإظهار فضائلهم ومحاسنهم. كما ذكر في الحديث: إذا ذكر أصحابي فامسكوا. وفي رواية، واياكم وما شجر بين أصحابي، فلو أنفق أحدكم مثل أحد ذهبا ما بلغ مد أجرهم ونصفه.

The Ahl as-Sunnah unanimously state the obligation of desisting from delving into the disputes of the Sahābah radiyallāhu ʿanhum, restraining the tongue from speaking ill of them, and speaking about their merits and virtues. This is in keeping with a Hadīth which states: "When my Companions are mentioned, remain silent." Another narration states: "Beware of giving your opinions with regard to the disputes among my Companions. If one of you were to spend gold equal to Mt. Uhud in charity, it would not equal a mudd or even half of it of the reward which they spent."[1]

In short, we must not gauge their differences on our scale. Rather, we ought to bear in mind the following couplet of Maulānā Rūm *rahimahullāh*:

> Do not view the work of the righteous against your own self. Although the words *sher* (lion)

[1] *Ghunyatut Tālibīn*, p. 194, quoted from the Persian translation.

> and *shīr* (milk) are written exactly the same [there is a major difference in meaning].

The differences among the pious predecessors used to be with an open heart and without any taint of fault-finding. On the other hand, our differences are with a closed heart and with a view to fault-finding.

> There is no comparison between soil and the pure world.

Thus, when it comes to the differences among the Sahābah *radiyallāhu ʿanhum*, we must never ever pass any decision merely on our judgements, views and historical narratives while casting aside the Qur'ānic verses and Ahādīth in this regard; thereby causing the slightest taint or defect on any individual of this group, or stigmatizing the rectitude and guidance of the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Inspiration is from Allāh *taʿālā* alone.

We will now turn our pens towards the social conduct and mutual bond which existed among our pious elders so that the extent to which they emulated the Sunnah and adhered to it may become as light as the day.

Hadrat ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* says: A covenant was repeatedly taken from us to visit our brothers irrespective of whether they were sincere or insincere. As long as we have the ability to walk, we should not give up going to meet them. Some respectable Sufis are lax in this regard. They have totally disregarded visiting their Muslim brothers. They offer the excuse that they are not in the habit of going around to meet them. Some of them offer this excuse to me: "I do not go to meet them because my student or *murīd* might assume that the person whom I am going to meet is senior to me, that is why I am going to meet him. If my student or *murīd* were to think in this way, he will never benefit from my companionship." This is also a

lame excuse. The Sunnats of the Sharīʿah cannot be abandoned for such excuses. The reason for such ways of thinking is lack of preoccupation in the sciences of the Sharīʿah. Allāh *taʿālā* is most forgiving, most merciful.

The translator of the book, Maulānā Zafar Ahmad ʿUthmānī Thānwī *rahimahullāh* writes the following in his commentary to the words "lack of preoccupation":

> If they were fully occupied in the sciences of the Sharīʿah, they would not offer such excuses. This shows that a perfect Sufi is one who considers emulation of the Sunnah in every single matter and is fully aware of the sciences of the Sharīʿah.

All praise is due to Allāh *taʿālā*, all our *mashā'ikh* were fully conversant with the Sharīʿah and gave full consideration to the Sunnah in every matter. May Allāh *taʿālā* perpetuate their blessings.

Al-hamdulillāh even today, those *ʿulamā'* and *mashā'ikh* who are aware of the truth and are devoted to the truth embrace the Sunnah. They meet their beloved friends and visit them when they fall ill. They give due consideration to social conduct and consolation, and they also instruct others to do the same. I mention the names of Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh*, Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh*, Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* and Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* as examples – they were most considerate of these Sunnats.

This was especially so with regard to Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib *rahimahullāh*. Even when he had become extremely weak, frail and old, he would go to the extent of visiting his attendants for the sake of fulfilling these Sunnats. As for the time when he

was strong and healthy, he used to undertake journeys to visit *ʿulamā’* and *mashā’ikh* in their cities.

Hadrat had become a prominent figure to whom the masses and *ʿulamā’* used to refer. Many *ʿulamā’* used to present themselves before him. He used to do his utmost to host them, be hospitable to them, and show love and affection to them. He would occasionally quote the following couplet to express his joy:

> When you see someone and all your pains disappear – this feeling can be understood by none except lovers.

When his visitors would depart, he would quote the following couplets to express his remorse:

> Your arrival is a joy to my life. But your departure is an injury, a sorrow, a remorse and a Resurrection. Your getting up and departing is a Resurrection, a Resurrection. It is most astonishing that the bright brilliant day turns into a dark night.

However, our condition – brothers in the Tarīqah – is most astonishing. We abstain from meeting and visiting even our elders not merely because of trivial and subsidiary matters, but even on the basis of alleged and assumed differences. In fact, we are not even prepared to visit them when they fall ill or to console them when someone close to them passes away. The reason for this is that we do not consider these actions of the Sunnah to be part of *Dīn*, or – Allāh *taʿālā* forbid – consider them to be against *tasawwuf* and *sulūk*.

> We ought to cry over such a Dīn and such intelligence.

Note the physical actions and statements of two personalities who were contemporaries to each other, viz. Hadrat Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh*

and Hadrat Sayyidunā Rifāʿī *rahimahullāh*. This will clarify the point of good social conduct further. As for their physical actions, they were in the habit of visiting each other, and each one treated the other with respect and dignity.

As for their statements, Hadrat Sayyidunā Rifāʿī *rahimahullāh* said: "If a person visited Hadrat Sayyidunā ʿAbd al-Qādir Jīlānī and then desires meeting me, such a person is worthless [because there is no need to meet me after having met a great person like Hadrat ʿAbd al-Qādir Jīlānī]."

Hadrat Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* said: "There is a servant of Allāh *taʿālā* [referring to Hadrat Rifāʿī] who is standing firmly on the rank of servitude [to Allāh *taʿālā*]. He removes his *murīds* from the list of wretched people and has them recorded in the list of fortunate people."

Note: Glory to Allāh! What statements of sincerity and love! We ought to bear them in mind. It was this very sincerity and devotion which resulted in Allāh *taʿālā* proliferating their work, enabling hundreds and thousands of people to be blessed with īmān, and filling their hearts with love and recognition of Allāh *taʿālā*. They themselves drank of His love and quenched the thirst of others.

These pious elders used to teach sincerity and love to their *murīds*, and if the latter displayed the slightest laxity in this regard, they would reprimand them. A *murīd* of Hadrat Mirzā Mazhar Jān Jānā Naqshbandī *rahimahullāh* said to him: "Hadrat Shāh Fakhr ad-Dīn Sāhib Chishtī attends *simāʿ* sessions." Hadrat Mirzā replied: "So what!? If he has an ailment with his ears, I have an ailment with my eyes."

This is a special advice to us not to speak ill of anyone, especially a pious servant of Allāh *taʿālā*. Hadrat

Muslihul Ummat *rahimahullāh* himself used to vehemently disapprove of this.

Presently, there is an illness which is creeping into the *murīds*, viz. they have evil thoughts about other *mashā'ikh* apart from their own shaykh. In fact, they go to the extent of speaking ill of them and behaving disrespectfully towards them. I am quoting a dream of Shaykh Muhīyy ad-Dīn ibn ʿArabī *rahimahullāh* as related in *Anfās al-ʿĀrifīn* of Hadrat Maulānā Shāh Walī Allāh Sāhib *rahimahullāh*. This will elucidate the issue.

Shaykh Akbar says: I bore enmity towards a person because he was critical of Shaykh Abū Madyan Maghribī and spoke out against him; while I acknowledged the piety and greatness of Shaykh Maghribī. One day, I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying to me in a dream: "Why do you hate such and such person?" I replied: "Because he is critical of Abū Madyan while I consider him to be a pious personality." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Does that person not love Allāh *taʿālā* and His Rasūl *sallallāhu ʿalayhi wa sallam*?" I replied: "He does." He said: "It seems you dislike the person because of his criticism of Abū Madyan, but do not like him because of his love for me."

Shaykh Akbar relates: I then repented to Allāh *taʿālā* for my hatred towards that person, went to his house, apologized to him after relating the entire incident to him, presented an expensive garment to him and won him over in this way. I then asked him the reason for his criticism of Abū Madyan. The reason he gave me was not sufficient cause to bear enmity towards Abū Madyan. So I explained the fact of the situation to him resulting in his repentance to Allāh *taʿālā* and retracting his criticism of Abū Madyan. In this way, through the blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*,

love and affinity with each other were established among us.[1]

Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* had temporarily differed with Hadrat Shaykh Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh* on some of his views. He even wrote a booklet in his refutation. When Shaykh Mujaddid *rahimahullāh* clarified his views and removed all doubts about himself, Shaykh Muhaddith *rahimahullāh* also changed his views. Their differences were based on good intentions and with a view to preserving the Sharīʿah and Sunnah. Consequently, when the doubts were removed, he openly acknowledged the achievements of Hadrat Mujaddid *rahimahullāh*.[2]

Another misunderstanding which is creeping in among some people is that there is conflict among the *salāsil* (plural of *silsilah* – spiritual chains and lineages). Whereas this is not the case. In order to clarify this point, I am quoting the words of Hadrat Dr. ʿAbd al-Hayy Sāhib *rahimahullāh* from *Ma'āthir Hakīm al-Ummat* which is actually a collection of the teachings and statements of Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*.

> Just as our Hadrat [Thānwī] *rahimahullāh* put an end to innovations in the Sharīʿah, he wiped out innovations in the Tarīqah. He revived the four *salāsil*, viz. Chishtīyyah, Naqshbandīyyah, Sahrawardīyyah and Qādirīyyah. He categorically explained that anything in contradiction to the Tarīqah - which in itself is exactly the Sharīʿah and Sunnat - is *zandaqah* (agnosticism).

---

[1] *Anfās al-ʿĀrifīn.*

[2] *Hayāt Shaykh ʿAbd al-Haqq Muhaddith Dehlawī.*

The central objective of the elders of all four *salāsil* was to put the *sālikīn* and *t̲ālibīn* (seekers) through essential forms of striving for the sake of internal rectification and purification of the self. In this way, the capabilities of their hearts will be set right and *taqwā* which is the means of acquiring Allāh's pleasure and affinity with him is developed. The steps which they laid down for the acquisition of all this used to be within the limits of the Sharīʿah and Sunnah. After all, purification of the self is the same which Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* was instructed to carry out by Allāh *taʿālā*.

He purifies their selves.

There are many verses in the Qur'ān which testify to the purification of the self in respect to Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. He undertook the internal training and spiritual purification of his Companions in accordance with the commands of Allāh *taʿālā* and divine will. All these teachings are codified and preserved in the Ah̲ādīth. As time passed and people went further away from the Prophetic era, the internal condition of Muslims began to be influenced by the societies in which they lived and many defects and deviations crept into them. To add to this, the *khānqāhs* which were established for the rectification of Muslims' character themselves became centres of misguidance and innovations. However, there were certainly a few people from each of the *salāsil* who remained steadfast on the truth. But there was no

special bond between people of one *silsilah* with those of the other. Instead, they remained totally ignorant of each other's teachings. Consequently, the masses began having many misunderstandings, reservations and objections against the Tarīqah. And because of the *khānqāh* mysteries and ambiguities, they began considering the Tarīqah to be something which was totally different from the Sharī'ah.

Allāh *ta'ālā* appointed our Hadrat [Thānwī] *rahimahullāh* as the *mujaddid* (reviver) of the Tarīqah in our era. He understood its essence, broke down the entire magic spell of the *khānqāh* system, openly exposed all the mysteries of the Tarīqah, and categorically explained that the entire Tarīqah is confined to following the Sharī'ah. Furthermore, he removed the differences which had developed among the four *salāsil* and perceptions of superiority of one over the other. He established the source and basis of all on the central pivot of the pure Sharī'ah and thereby made the Tarīqah a reliable and authentic entity. This is the bounty of Allāh which He bestows on whomever He wills.

Hadrat [Thānwī] *rahimahullāh* said: The Naqshbandīyyah, Chishtīyyah, and so on are merely names while the essence of all is the same. In other words:

أُوْلٰئِكَ حِزْبُ اللهِ، أَلَا إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُوْنَ

They are the party of Allāh. Listen! Those who are the party of Allāh – they are the ones who have achieved their goal.[1]

Moreover, some Naqshbandī's have a Chishtī temperament and vice versa. This is similar to:

وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا

We made you into groups and tribes so that you may recognize each other.[2]

The same applies to the other *salāsil* as well. But people began considering these restrictions to be the essential objectives.

A shaykh who is a Chishtī must not train every *murīd* of his in the Chishtī way. Similarly, a shaykh who is a Naqshbandī must not train every *murīd* of his in the Naqshbandī way. Rather, it is essential for all the *mashā'ikh* to ascertain the capabilities of a seeker (*t̲ālib*) and train him in a way which would be most advantageous to him. Thus, a Chishtī may operate on both systems, and so can a Naqshbandī. Similarly, some of the *murīds* of each one can be Chishtīs while others can be Naqshbandīs. You may have realized from this explanation that if a person wants to be a Naqshbandī, it is not necessary for him to enter the Naqshbandī *silsilah* to be called one. Rather, Chishtīyyah refers to paying more attention to emptying one's self of evil qualities (*takhliyah*), while Naqshbandīyya refers to paying more

---

[1] Sūrah al-Mujādalah, 58: 22.
[2] Sūrah al-H̲ujurāt, 49: 13.

attention to imbibing good qualities (*ta<u>h</u>liyah*). Thus, a person who pays more attention to *takhliyah* is a Chishtī even if he is a member of any of the other *salāsil*. When a person enters a particular *silsilah*, it is not prohibited to act on another *silsilah*. Instead, if he has more affinity with another *silsilah*, it is necessary for the shaykh to make him tread it.

Khwājah Mu'īn ad-Dīn Chishtī *ra<u>h</u>imahullāh* and <u>H</u>a<u>d</u>rat Bahā' ad-Dīn Naqshbandī *ra<u>h</u>imahullāh* had the same objectives, but their methodologies differed. If a person considers them to be mutually different and denigrates any one of them will deprive himself of the blessings of both. Considering these two personalities to be two separate entities is similar to a squint-eyed person looking at one object but thinks he saw two.[1]

Maulānā 'Ubayd ar-Ra<u>h</u>mān <u>S</u>ā<u>h</u>ib Allāhābādī, an erudite scholar and head teacher at Madrasah I<u>h</u>yā' al-'Ulūm said to me on one occasion: "My heart desires to pledge *bay'ah* to Maulānā Shāh Wa<u>s</u>īyyullāh <u>S</u>ā<u>h</u>ib but because I was previously affiliated to Maulānā 'Abd al-Karīm Naqshbandī *ra<u>h</u>imahullāh*, I feel <u>H</u>a<u>d</u>rat might be offended." When I related this to <u>H</u>a<u>d</u>rat Mu<u>s</u>li<u>h</u>ul Ummat, he said: "Is there partisanship there!? Maulānā 'Abd al-Karīm <u>S</u>ā<u>h</u>ib will actually be happy that even after his demise, his *murīd* is concerned about his rectification, and therefore became affiliated to another shaykh."

In order to teach this issue further, <u>H</u>a<u>d</u>rat sent me and another *'ālim* to Madrasah I<u>h</u>yā' al-'Ulūm with the book

---

[1] *Ma'āthir <u>H</u>akīm al-Ummat*, pp. 135-137.

Irshād at-Tālibīn, written by Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* to show him certain texts from the book. He was very happy when they were shown to him and was satisfied. He then pledged *bayʿah* to Hadrat.

From the above we learn how magnanimous and high-minded our elders were. They would abstain from occupying their minds and hearts in these subsidiary issues and never tolerated any disputes in this regard. Unfortunately, the condition of the juniors is as expressed in the following couplet:

> You cut yourself off from the original and fundamental task and attached yourself to subsidiary matters. Your conviction is Allāh is less and you are more worried about injunctions.

It was the practice of Hadrat Muslihul Ummat that let alone not speaking about the different *salāsil*, he would not even make mention of his enemies in his assemblies and conversations. He used to say: "I do not even have enough time to undertake the tutoring and training of those who are residing here, where do I have the time to turn my attention to others!?"

Even in his general assemblies, Hadrat would not criticize or speak against any opposing party or group. Consequently, members of all groups would attend his assemblies and be impressed by his enlightening discourses. Sometimes, they would even repent from their incorrect views and beliefs. He would constantly say: "We must present the Sunnats of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the opposition groups. *Inshā Allāh*, through the light of the Sunnah, the darkness of *bidʿāt* (innovations) will disperse. This is why Shaykh ʿAbd al-Haqq Muhaddith Dehlawī

rahimahullāh considered the pure Sunnah to be a distinguishing elixir for the dispersal of darkness.

Hadrat was so cautious, that he would not mention the names of the elders and *mashā'ikh* in his assemblies so that the opposition does not feel alienated. However, he would constantly relate their statements and words of advice, and quote sections from their books. Once the audience thoroughly enjoyed listening to all this, he would say: "These are the words of those sanctified personalities whose chests Allāh *taʿālā* filled with His love and recognition."

If a person who was opposed to Hadrat's thinking came to him, Hadrat would meet him with a happy and welcoming mien. He used to practise on the Qur'ānic instruction: "Say good to people." He used to quote the following couplet in support of his thinking:

> Speak affectionately but speak nothing but the truth. Do not fall into doubts by the instruction to speak affectionately.

He used to say: "I am not here to propagate and popularize any specific party and group. I drank from the Muhammadī well [from Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. This is why I make the Qur'ān and Sunnah my course of action and invite towards obedience to it." Obviously no one can object to this.

Sometimes he would say: "Here, this is the Qur'ān and this is the Hadīth. If you are not going to accept this, what is there that you will accept!?"

فَبِأَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ

In what declaration will they believe thereafter?[1]

---

[1] Sūrah al-Aʿrāf, 7: 185.

In short, everyone was impressed by this special approach. The *ʿulamāʾ* and members of various organizations of Allāhābād were all enamoured by Hadrat's excellent character, and they acknowledged his greatness and *wilāyat* (close friendship with Allāh *taʿālā*). This levelled the field and resulted in much peace. Consequently, even in a place like Mumbai where there was general distance from the correct *Dīn* – in fact, disregard for it – Hadrat was able to spread the *Dīn* and proliferate the Sunnah. This was clearly acknowledged by senior *ʿulamāʾ* and scholars who used to go to this city for the purpose of *daʿwat wa tablīgh*. They expressed their sentiments without any reservation. This is the favour of Allāh *taʿālā* which He confers on whomever He wills.

Hadrat's advising with wisdom, propagating with absolute sincerity, courage and striving to elevate the word of Allāh *taʿālā*, love and affection for Allāh's creation, and dignified interaction with the enemies – were all qualities which enamoured not only juniors, but even the seniors. Let alone his own people, even outsiders became his close associates. He became the focus of attention of everyone, justice-seeking people looked at him with approval, and gave him a place in their hearts. This was expressed by the majority of *ʿulamāʾ* and *mashāʾikh*.

I decided to quote the letters and statements of some personalities so that they may serve as brilliant evidences for my claims, and so that the social practices of our pious elders may become an example for us. When correct knowledge is acquired, it may bring expansion in the heart and fanaticism may not be displayed over trivial issues. Inspiration is from Allāh *taʿālā* alone.

I received a lot of help from the subject matter of *Hālāt Muslihul Ummat* written by Maulānā ʿAbd ar-Rahmān

S̲āh̲ib Jāmī *rah̲imahullāh* as quoted in *Maʿrifat-e-H̲aqq* and *Was̲īyyatul ʿIrfān*. May Allāh *taʿālā* reward him with the best of rewards.

Towards the end, a few articles written by H̲ad̲rat's special associates have been quoted. *Inshā Allāh*, by reading them, different aspects of H̲ad̲rat's life and conditions will come to the fore. I make *duʿā'* to Allāh *taʿālā* to accept these efforts and to enable all to benefit from them. Āmīn.

This is certainly not difficult for Allāh *taʿālā*.

Muh̲ammad Qamaruz Zamān, *may Allāh pardon him.*
2 Jumādā al-Ūlā 1408 A.H.

Contemporary 'Ulamā' and Mashā'ikh

To understand the merits and achievements of a personality, it is quite important to know the opinions and testimonies of his contemporary Allāh-fearing *'ulamā'*. Almost all his contemporary *'ulamā'* and *mashā'ikh* acknowledged the knowledge, virtue, bond with Allāh *ta'ālā* and recognition of Allāh *ta'ālā* of Hadrat Muslihul Ummat *rahimahullāh*. This is a clear proof of his high rank and an open testimony to his acceptance in Allāh's *ta'ālā* court. My heart desires to quote the statements, letters and writings of some of the *'ulamā'* and *mashā'ikh* so that the reader may get more insight with regard to Hadrat. We commence this golden chain with a letter written by Hadrat Maulānā Sayyid Husayn Ahmad Madanī *rahimahullāh*. We present his letter which he wrote to one of his associates. It is a clear proof of his extreme love and faith in Hadrat.

Shaykh al-Islam Hadrat Maulānā Husayn Ahmad Sāhib Madanī

(senior *khalīfah* of H͟ad͟rat Maulānā Rashīd Ah͟mad S͟āh͟ib Gangohī *rah͟imahullāh*)

(passed away in 1377 A.H.)

Hadrat Maulānā Madanī's letter to one of his associates:

Respected brother…may Allāh *taʿālā* increase your rank.

As-salāmu ʿalaykum wa rah͟matullāhi wa barakātuh

Maulānā Was͟īyyullāh S͟āh͟ib has devoted himself totally to Allāh *taʿālā*. He has cast aside all engagements and engrossed himself in spiritual occupations and total focus on Allāh *taʿālā*. As per the principle, continuity in an action creates proficiency and mastery in it. Furthermore, he had the opportunity of remaining in the company of his shaykh and mentor for a long period of time; engaging in *dhikr wa fikr* (remembrance and reflection). He is an expert in his personal self as well. We are so unfortunate that when we went in the service of H͟ad͟rat H͟ājī [Imdādullāh] S͟āh͟ib *rah͟imahullāh*, we were able to live in Makkah Muʿaz͟z͟amah for just over a month. But because we were busy carrying out the rites of h͟ajj, we could not present ourselves before him on a daily basis.

We never had the opportunity of remaining for more than two and half months in the company of our mentor, H͟ad͟rat Gangohī *rah͟imahullāh*. However, we did get an opportunity of being in the company of H͟ad͟rat Ustādh Shaykh al-Hind *rah͟imahullāh* for some time. But we were still deprived.

كَذٰلِكَ فِي الدُّنْيَا تَعِيْشُ الْبَهَائِمُ

This is how animals live in this world.

Hadrat Thānwī *quddisa sirruhu* appointed Maulānā Wasīyyullāh Sāhib as his *khalīfah*. Thousands upon thousands of people are benefiting from him. So you too should not let this opportunity pass. Go and benefit from him. This is especially so bearing in mind that he is closest to you. You can consult him on every matter and you can present yourself to him every day. On the other hand, I am so far away. It is neither easy for you to reach here nor will it be easy for replies to reach you. It is therefore essential for you to refer to him. Our methodology is the same and so is our way. He is a *khalīfah* of a genuine *khalīfah* of Hadrat Hājī Sāhib *quddisa sirruhu* [referring to Hadrat Thānwī *rahimahullāh*], and I too am the dust of a genuine *khalīfah* of Hadrat Hāji Sāhib [referring to Hadrat Gangohī *rahimahullāh*]. How then can anyone become angry or displeased!?

اَلْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ، أَيْنَمَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Wisdom is the lost item of a believer. He is most eligible for it wherever he finds it.

Anyway, my writing this was really:

> Soil ought to be obtained from lofty hills.

Furthermore, the reason why I told you to pledge *bayʿah* to him is that he will consider you to be his own and pay particular attention to you. It is natural for a person to pay special attention to his own. As for a person who is aligned to someone else, there is always the case of treating him as an outsider. There is a famous saying: “Who will ever bother to bring up the son of an outsider?”

Was salām
Husayn Ahmad, *may Allāh forgive him.*

7 Rabīʿ al-Awwal 1370 A.H.[1]

On one occasion, Hadrat Madanī *rahimahullāh* referred to Hadrat Muslihul Ummat *rahimahullāh* as "Shaykh-e-Waqt" – the shaykh of the present era.

We can well gauge Hadrat Madanī's faith and confidence in Hadrat from the above statement and letter. These personalities were undoubtedly very magnanimous. Look at how they used to respect each other and consider each other's dignity despite differences in certain subsidiary matters. These qualities are disappearing from our lives.

Hadrat was living in Hasan Manzil, Allāhābād at the time when Hadrat Madanī *rahimahullāh* passed away. He had arrived here in Allāhābād from Gorukhpūr just a few days before. At the exact time when he was conducting his morning assembly, someone came and informed him of this shocking news. Hadrat said:

إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

To Allāh we belong and to Him is our return.

He then placed his hand on his forehead and lowered his head. He raised it after some time and read this couplet with a deep sigh:

> After writing our name on the ground, he wiped it off. His mere play caused us to become mixed with the soil.[2]

---

[1] *Maktūbāt Shaykh al-Islam,* vol. 2.
[2] *Maʿrifat-e-Haqq,* May 1976.

H̲ad̲rat ʿAllāmah Muh̲ammad Ibrāhīm S̲āh̲ib Balyāwī

(passed away on 24 Ramad̲ān 1387 A.H.)

It must be borne in mind that H̲ad̲rat ʿAllāmah enjoys the honour of being a teacher of H̲ad̲rat Mus̲lih̲ul Ummat *rah̲imahullāh*. Despite this, he presented himself before H̲ad̲rat as a *murīd*. This shows H̲ad̲rat ʿAllāmah's genuine sincerity and self-effacement.

Now look at the other side. After enjoying the position of instruction, H̲ad̲rat fulfilled the duty of rectification and tutoring while fully observing the demands of being a student of H̲ad̲rat ʿAllāmah. This is clear proof of not only H̲ad̲rat's cognition and intelligence, but of inspiration from Allāh *taʿālā*.

H̲ad̲rat ʿAllāmah's sincerity and genuine quest and thirst can be gauged from the fact that despite his old age and physical weakness, he undertook such a lengthy journey from Deoband to Allāhābād, and remained in the *khānqāh*. H̲ad̲rat too paid particular attention to him by according him utmost respect. H̲ad̲rat ʿAllāmah was most impressed by all this and returned to Dār al-ʿUlūm. Immediately thereafter, H̲ad̲rat sent a letter which was filled with respect and love to H̲ad̲rat ʿAllāmah. H̲ad̲rat ʿAllāmah also replied to it with genuine confidence in H̲ad̲rat. Thereafter, correspondence between the two continued. The bond between the two strengthened to such an extent that H̲ad̲rat then conferred *khilāfat* to him and granted him permission to induct *murīds* in all four spiritual chains. We will now quote some of these letters.

Hadrat Muslihul Ummat's first letter

To my respected and honourable H̲ad̲rat Ustādh, *may Allāh perpetuate your greatness.*

As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh

I have a few things to say in appreciation for your blessed stay. Your arrival was a source of real pride for me. Moreover, much goodness and many blessings descended through it. One major benefit to me was that my heart received real strength because during that time, I was experiencing a lot of weakness. This weakness was due to external effects. In other words, the situation and conditions had rendered me weak and frail. There was no fundamental weakness in my īmān. Rather it was external and temporary weakness.

In his commentary to the following verse:

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللهَ عَلٰى حَرْفٍ ۚ فَإِنْ أَصَابَهُ خَيْرُ ۨ اطْمَأَنَّ بِهِ

Among people is he who worships Allāh on the border-line: if prosperity reaches him, he remains steadfast on that worship [of Allāh].[1]

The author of *Rūh al-Maʿānī* considers the word "steadfast" to mean external steadfastness. He adds: The steadfastness which believers have can neither be shaken by the strongest of winds nor diverted and turned around by anyone. His words are as follows:

اطمئن به، أي ثبت على ما كان عليه ظاهرا لأنه اطمئن به اطمئنان المؤمنين الذين لا يزحزحهم عاصف ولا يثنيهم عاطف.

[The meaning of this quotation is provided in the previous paragraph. There is no need to translate it.]

Anyway, by meeting you, my temporary weakness was changed to strength, and the joy which I experienced at your arrival is beyond description.

I belong to you, you are my elder and senior. Allāh *taʿālā* blessed you with greatness. You enjoy a great position.

---

[1] Sūrah al-Hajj, 22: 11.

Obviously, you do not need me for anything. Despite this, you undertook such a long and arduous journey in this old age of yours. I really value this because this is a time in which one person is not prepared to meet his contemporary, let alone have any faith and confidence in him. Although you are from the seniors, you had good thoughts about your juniors and journeyed here. This is surely your *karāmat*, and an example of your extreme humility.

I am not praising you but I find in you the ways of the past personalities who initiated that centre [Dār al-'Ulūm Deoband]. The humility of Hadrat Maulānā Muhammad Qāsim Sāhib [Nānautwī] *rahimahullāh* was proverbial among our elders. How, then, can this attribute not reach the distinguished personality of that institute of this era!? This was in fact the distinguishing feature of our elders, and it was what caused them to glitter throughout the world. Although it has disappeared in our times, at least it has recommenced, and that too, from our institute. One will find a thing at the place where it belongs.

I am most pleased that your respected self asked me to direct you to the essential task. This was undoubtedly the essential task of the pious elders. Some other personalities from there had also said something about rectification. It did have an impact on me, but no one requested it as you did. This is why your request had a major impact on me.

Anyway, presently your main objective is solely the *Dīn* and following the way of the pious elders. This is the reason you bore all these discomforts. You have already taken the step of sincerity. If I were to do the same, then the two of us could achieve a lot. If we become one heart, if you work from the inside while I work from the outside, there will be no need to look at anyone else. If

we commence the task in this way, *inshā Allāh*, we can expect a lot of benefits.

I will now explain the procedure. All our elders were erudite Sufis. They combined the Sharīʿah with the Tarīqah. The essential services of Islam were rendered by them. Maulānā Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh* clearly states this in one of his lengthy writings.

(Hadrat then quotes a section from *Tafhīmāt Ilāhīyyah*. It is included on page 28 of the December edition of *Maʿrifat-e-Haqq*. Anyone wishing to read it may refer to this edition. It is most beneficial and a real eye opener).

Was salām
Wasīyyullāh, *may Allāh pardon him*.
1st Dhū al-Hijjah 1383 A.H./16 April 1964

Hadrat ʿAllāmah Balyāwī's reply

Our honourable leader, *may his blessings remain eternal*.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope you are well. I received your letter several weeks ago but could not write a detailed reply because I was not feeling well. However, I did send you a short acknowledgement which must have reached you.

I was feeling very depressed after the void that was left in the *khānqāhs* of Thānabhawan, Rāipūr and Gangoh. However, after listening about your [spiritual] conditions, my depression was changed to expectations and happiness. I realized that there are exceptions to the general depression that has pervaded everywhere. All thanks are due to Allāh *taʿālā* for having provided me with the means to meet you and for fulfilling my long heartfelt desire. After meeting you, my joy increased all the time. Although our meeting was very short, the

effects which it had proved to be long lasting and most beneficial. The happiness and joys of that meeting are still perceived in my heart.

I found your respected self embellished with perfect rectitude and virtue. Your method of rectification is an absolute manifestation of the verse:

وَلاَ تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا ۢ بِغَيْرِ عِلْمٍ

Do not abuse those whom they worship instead of Allāh. Consequently, they will begin to abuse Allāh offensively without understanding.[1]

To befriend outsiders and embrace our own people in these times of hypocrisy and absence of excellence is a rare gift which is very difficult to find in our times. Your method of rectification has vanquished the claimants to *tasawwuf* without any battle, argument, planning and plotting.

Why should this not be the case? After all you are an absolute embodiment of affiliation to Rasūlullāh *sallallāhu ʿalayhi wa sallam.* The peculiar traits which are found in those who bear this affiliation are found in you to perfection.

You drew my attention to the need for spiritual perfection and guided me to its importance. I too do not deny its need and importance. In fact, I consider spiritual perfection to be one of the most important obligations of our times. It is very difficult to find that level of perfection which was found in our pious predecessors. There are several reasons for this:

1. Weakness in angelic qualities. The Sufis also list this among the causes.

---

[1] Sūrah al-Anʿām, 6: 108.

2. Weakness and paucity in human capabilities.
3. General economic recession.
4. The absence of *halāl* (the lawful) in practically every level.

We also have to consider the fact that Resurrection is certain, and the elimination of all perfection is necessary for it so that the wrath of Allāh *taʿālā* may encompass the universe. If perfection were to continue, when will the withdrawal of perfection – which is from among the essential causes of the Resurrection - take place? Anyway, we have to strive for rectification and perfection as much as we can. From the above-listed obstacles there is one more obstacle which has overpowered people, that is, the germs of the present diplomacy.

We have to work in the presence of all these conditions. Yes, we do have some students in whom the desire for the preservation of Islamic values is still found. If we were to place them only on the path, I think a time will come when the teachers and administrators will be compelled to change their conditions. I will not lag in any way in my efforts to place the teachers on the correct path. But in these times of divergence, I do not find anyone to side with me. In the light of these conditions, I am more in need than ever of your directions. I repeat my request to you to occasionally take the pain of delivering a few lectures in a year so that the students in whom we still have some hope and who, because of a lack of resources, cannot undertake a journey to Allāhābād, will benefit from you. It may well be that the teachers too will be influenced by your company.

I hope your respected self enjoys good health. I am forever in need of your lofty directives and righteous supplications.

Muhammad Ibrāhīm Balyāwī
22 Dhū al-Hijjah 1383 A.H., Deoband.

Hadrat Muslihul Ummat's second letter

My respected teacher, *may Allāh extend his lofty shadow.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I was honoured to receive your detailed reply today. I did receive your acknowledgement prior to this and it brought much joy to me. The only thing which I can say about the words of praise which janāb[1] said with regard to me is this:

> When the king is pleased with a fault or defect, it becomes a thing of perfection.

It could also be based on love, after all, I am from you and every person naturally likes the excellence of his children. In addition to this, janāb's letter is like an imperial signature, no matter how much I pride over it, it will be insufficient. The four points which you listed are most fundamental. Excellences in īmān and practice have been fluctuating since the very inception of prophet-hood. Affiliation with the Sufis is included in this because it has also been retrogressing. It is the only thing which is constant. The fluctuation is because of differences in capabilities. The Qur'ān and Sunnah will remain the fundamental in every era, even if īmān fluctuates. The doctrinal and practical manner in which janāb held on to the ways of the elders is accepted and beloved in the sight of Allāh *taʿālā*.

Janāb made mention of the germs of diplomacy of this era. You are absolutely correct in this regard, and I

---

[1] A term of respect which could be translated as "your highness, your honour". The original has been maintained throughout.

found it most harmful especially in matters of *Dīn*. This illness has become quite common in our times. It has penetrated practically every stratum; even that of the *ʿulamā'*. In fact, it has even infiltrated those who frequent the *mashā'ikh*. Some people remained in the company of the pious for long periods of time but this illness did not leave them. Only through Allāh's *taʿālā* grace can a person protect himself from it. It is impossible for any institution or place to be devoid of it. A long period of time is required merely to remove people from it and to show them that this illness is harmful. Because this has become the condition of the people of today's times, work is not progressing. Progress comes with sincerity, and this method contradicts sincerity. It is the very same thing which has removed the people's confidence in the Allāh-fearing *ʿulamā'* and genuine *mashā'ikh*, and blocked off all ways of establishing confidence in those who frequent them. Whereas confidence and reliance are essential for the work to progress.

Janāb also mentioned that I should take the burden of delivering a few lectures a year so that the students and teachers may be influenced. I think that let alone coming there three or four times, even if I were to come there eight to ten times, it will not have any real and complete benefit. The reason why I am saying this is that a local person is needed for this work. Such a person must monitor their external and internal selves all the time. Only then can we expect some good. I experienced this myself during my stay in Allāhābād. The main reason for the people of this city benefiting from me is that I live here permanently. I did not tolerate leaving it for a single day because Satan comes in-between to disrupt things.

I am saying all this on the basis of external means which we have to adopt. After all, the real and original

doer is Allāh *taʿālā*. All the Prophets *ʿalayhimus salām* and Auliyā' succeeded in this way. Even now, it is not permissible to lose hope in Allāh *taʿālā*. Supplication and internal spiritual planning are included in the adoption of internal means. When Allāh *taʿālā* wills, He directs the Ahlullāh towards it. This is a favour of Allāh *taʿālā* which He confers on whomever He wills.

I need to make one more point as a rule. Any major institution which is established for the *Dīnī* services of the Muslims must have such *s̲ulah̲ā'* (righteous and pious personalities) or personality who will continually direct the people towards genuine rectification and the genuine *Dīn*. This is done to prevent any vacuum being left behind. Like the external and outward services, this internal and spiritual service is essential. I had mentioned in my previous letter that janāb should work from the inside while I will work from the outside. *Inshā Allāh*, much will be achieved in this way.

Al-h̲amdulillāh you commenced the work. I too heard janāb's statement with an open heart. I am listening to it now as well. I seek unseen help from Allāh *taʿālā* and spiritual help from Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. Consequently, my *duʿā's* for the Madrasah has become part of my *waz̲īfahs*. Nevertheless, I have now commenced the work with special attention.

Let me say one more thing. I am initiating the work with the fundamental and basic work. Such a step is always solid and concrete. The intelligentsia of our time are also coming onto these principles. There are many fundamental issues. The main one which has to be mentioned is: I do not like any conflict with the administration [the principal of the madrasah and others], nor any action which may be construed by them to be in opposition to the administration. In fact, I am saying from experience that I consider it to be most harmful. I have experienced the bitterness of such

actions. I consider this improper not only for myself but for the madrasah as well. Yes, I am prepared to do the work and I will do it with all my heart – *inshā Allāh*.

Permission to induct *murīds*

I just mentioned that there is a need for a local person to undertake internal and external supervision. Only then can real work be done. In this regard, the thought just came into my heart from Allāh *taʿālā* that why should I not appoint you for this task!? Whenever any task was accomplished, it was by a sincere person. I did not find the extent of sincerity in anyone else as much as I found it in you. I did not see the pain and concern which you have for the Madrasah in anyone else – neither in any teacher nor in anyone else. Therefore, you are most suited for the work there [in Dār al-ʿUlūm Deoband]. Whether the work comes into existence or not – we are not accountable for that. Yes, we are required to do the work and to hand it over to someone who is qualified to do it. And sincerity is the first prerequisite for qualification. This is found in you to the maximum.

> Anyone who proceeds with sincerity, then O ʿĪsā, it is the time to blow [and perform the miracle].

Thus, after receiving inspiration from Allāh *taʿālā* and placing my trust in Allāh *taʿālā*, I permit you to accept *bayʿah*. I am saying with full insight that you must commence the work there. That is, accept *bayʿah* from people and educate and tutor them. Read the writings, exhortations and statements of Hadrat [Thānwī *rahimahullāh*] to the students and teachers. Your permission will be as though it is from Hadrat Thānwī *quddisa sirruhu*. *Al-hamdulillāh*, you have both academic and practical capabilities and qualifications. This becomes the basis of the permission. You must read this letter of mine to the teachers and students. Hopefully,

the tables of the Madrasah will turn for the better and the souls of our elders in *Dīn* will be happy. Because I am overjoyed in this regard, I am sending a small amount of money with which you must purchase *mithāi* (sweetmeats).

Was salām
Wasīyyullāh, *may Allāh pardon him.*
27 Dhū al-Hijjah 1383 A.H.

Hadrat ʿAllāmah's reply

Our honourable leader, *may his blessings remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope you are well. Your honourable letter not only brought delight to my eyes but to my heart as well. The sentiments which I expressed with regard to your respected self were not made up or fabricated. Rather they were facts, the acknowledgement of which I consider to be an honour for me. My sentiments have nothing to do with poetry; rather they are the feelings of my heart.

I have always considered emulation of our elders to be the source of success in both worlds. My observations and experiences in this regard bear testimony that eternal success lies in following these elders. Make *duʿā'* Allāh *taʿālā* blesses me with steadfastness.

Honourable brother! I do not have the words to express my gratitude for the honour which you conferred to me…

Was salām
Muhammad Ibrāhīm Balyāwī, Deoband
23 Muharram 1384 A.H.

Hadrat Maulānā Qārī Muhammad Tayyib Sāhib

(Principal of Dār al-ʿUlūm Deoband and *khalīfah* of Hadrat Hakīm al-Ummat *quddisa sirruhu*, passed away in Shawwāl 1403 A.H.)

You have read about the confidence and bond which Maulānā ʿAllāmah Muhammad Ibrāhīm Balyāwī *rahimahullāh*, the head teacher of Dār al-ʿUlūm Deoband, had with Hadrat. Now read about the faith and confidence which the principal of Dār al-ʿUlūm Deoband, a contemporary of Hadrat, a co-teacher and a co-*khalīfah* with Hadrat, who himself is an erudite *ʿālim*, a bearer of the sciences of Maulānā Qāsim Nānautwī *rahimahullāh*, a righteous personality and a *khalīfah* of Hadrat Thānwī *quddisa sirruhu* had with Hadrat.

Hadrat Hakīm al-Islam Maulānā Qārī Muhammad Tayyib Sāhib *quddisa sirruhu* had special love for Hadrat. He writes in his note of consolation:

He held on firmly to the ways of Hadrat Thānwī *rahimahullāh* and kept them alive. His method of rectification was the same as Hadrat's. It is so sad that the *ummah* has been deprived of this special affection and unique methodology today. The departure of the Ahlullāh brings darkness to the world. The night and day appear to be dark. Allāh *taʿālā* conferred him with lofty ranks by virtue of his unique demise. He departed from this world while he was away from him home, on a journey to hajj, and was given the death of a martyr. He was bestowed with all the ranks. Of what avail is our crying and sorrow before which the world has become dark?...

23 Shaʿbān 1387 A.H.

Hadrat Qārī Tayyib Sāhib *rahimahullāh* writes in his assessment of *Khumkhānah Bātin* (the spiritual tavern):

Hadrat al-Hāj Shāh Maulānā Wasīyyullāh Sāhib *dāmat barakātuhum* is an elegant flower from among the blooming flowers of the garden of Thānabhawan. *Al-hamdulillāh*, the land of India is perfumed with his fragrance. His rivers of knowledge, cognition and Sufism are flowing in the East and West, and hearts and minds are being irrigated from their waters.

From among the *khulafā'* of Hadrat Aqdas Maulānā Thānwī *quddisa sirruhu*, Hadrat is really an example of his shaykh and his methodology is exactly in line with his. Not only are his attendants and associates proud of his achievements, but even his contemporaries, teachers and elders. When one gets close to him one feels as if he has reached Thānabhawan.

May Allāh *taʿālā* bless Hadrat with a long life, and may this flowering garden remain flourishing and blooming forever. May thousands others become immersed in Allāh *taʿālā* as Maulānā is immersed.

May these *duʿā's* be accepted. Āmīn.

Muhammad Tayyib, principal Dār al-ʿUlūm Deoband
Presently in Kaupāganj
29 Dhū al-Hijjah 1386 A.H.

Hadrat Qārī Tayyib Sāhib was very much attached to Hadrat and would continually inform him of the situation in Dār al-ʿUlūm Deoband and request his *duʿā's* for the betterment of the Dār al-ʿUlūm. It was really a mark of his humility and self-effacement that he used to inform Hadrat of his internal spiritual condition as though he was a *murīd* of Hadrat. This can be clearly gauged from the following two letters.

First letter

Respected and honourable Hadrat. May your merits perpetuate.

As-salāmu ʿalaykum.

I had been thinking of writing a letter to you but unexpected situations in the country and the Madrasah have become a calamity on their own and are continuing to this day. You may have gauged some of them from the newspapers. *Al-hamdulillāh*, I benefited quite a bit from my visit in Utrāu and it revived my memories of Hadrat Aqdas (Maulānā Thānwī) *rahimahullāh* and his affection and love. I also began experiencing a revival in my internal condition. All praise is due to Allāh *taʿālā*.

I am not fully satisfied with the conditions in Dār al-ʿUlūm. This could be because of weakness in my heart, the natural inclination of my heart, or the effects of my forty years' experiences. No matter what the reason, I do not see much hope for the future. The level of action is continuing but it is as if someone has placed a weight on my head and is dragging me to some place. I am moving forward, but my heart is turning to the rear. I am looking at the station which I missed, but cannot see the station which lies ahead. The work is continuing whenever I can undertake it. It seems that even if the administrators provide the necessary strength to move forward, the many years have created so many thorns, and ups and downs that I do not see that strength coming. External and internal tribulations have taken root.

I am expressing my weakness because it is present. If I get an opportunity to come and meet you, I will provide details verbally. I was very happy over the fact that I will be coming to Allāhābād on 27 October 1961. But the situation is such that Allāh *taʿālā* alone knows whether I

will be able to come. I am very confused at the moment. I request special *duʿā's* for now.

Was salām
Muhammad Tayyib, Deoband
29 Rabīʿ ath-Thānī 1381 A.H.

Second letter

Respected and honourable Hadrat. May your merits perpetuate.

As-salāmu ʿalaykum wa rahmtullāhi wa barakātuh

Your blessed letter was like a rain of mercy and brought much joy to me. You honoured me further by sending it by hand [and not by post], and that too, via upright people. If Hadrat Aqdas Maulānā Thānwī *rahimahullāh* was alive today, he would have said the same thing which you said to me. Hadrat [Thānwī's] approach with me was the same as yours. If I committed any omission or there was any matter to do with Dār al-ʿUlūm, he would either write to me or summon me to himself. I therefore experienced the same joy today as I used to when receiving a letter from Hadrat [Thānwī]. May Allāh *taʿālā* continue looking at you with affection, keep you well and sound for a long time, and keep your shadow over the Muslims. Āmīn.

The words of advice which you gave have become firmly embedded in my heart. Not only have they strengthened my views but my īmān. I also spoke verbally to those who brought this letter, and I briefly described all the conditions here to them. As per the object of your letter, I was able to direct myself to setting right my [spiritual] condition. It is a fact that the environment and tribulations create changes in one's heart. Let alone others, my own rectification is most essential. I can say without any pretension that I experienced this urge on several occasions to come and spend some time in your

blessed company so that my condition may improve. But the different duties and responsibilities here never come to an end, and my hopes [of coming to you] are always dashed. Nevertheless, I request your respected self not to deprive me of your *duʿā's* and attention…

I hope that you are feeling well.

Was salām
Muhammad Tayyib, *may Allāh forgive him.*
Deoband, 6 Rabīʿ al-Awwal 1381 A.H.

Hadrat Muslihul Ummat too had full confidence in him and had a very deep bond with him. He used to express his love for him and advise his associates in Deoband to attend Hadrat Qārī Sāhib's assemblies. He used to say to his associates: "Attend his assemblies and consider him to be in my place." He also used to say: "Qārī Sāhib is the bearer of the knowledge and sciences of Hadrat Qāsim Nānautwī Sāhib *rahimahullāh*."

Hadrat would continually send gifts and presents to him. He used to speak highly of Hadrat Qārī Sāhib's father, Hadrat Hāfiz Sāhib *rahimahullāh*. He used to praise Hadrat Maulānā Muhammad Qāsim Sāhib Nānautwī *quddisa sirruhu* profusely and would relate many incidents about him.

Hadrat sent a letter to Hadrat Qārī Sāhib *rahimahullāh* with regard to Dār al-ʿUlūm Deoband in which he stated that *tawakkul* (trust in Allāh *taʿālā*) and *tadayyun* (integrity) were the principles of the Madrasah and encouraged him to remain firm on these principles. Hadrat considered these qualities to be the means for success.

He then writes towards the end:

We and all the Muslims are indebted to your family for its academic, practical and religious services. It is not possible for us to sufficiently fulfil this covenant and express enough gratitude. All these things which I mentioned are because of you and by virtue of your family and elders. We received guidance from your family and your elders. This is why you have a claim over us, and it is most necessary for us to be grateful to you. We make sincere *duʿā's* for you, your children, your family and your associates. I make a *duʿā'* with all my heart for Allāh *taʿālā* to enable you and your children to make you'll fountains of blessings exactly in the footsteps of your elders. May He protect you'll from the slightest deviation. I also request the same *duʿā's* from you for myself, my children and my associates.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

I feel I should quote the points which Hadrat wrote with regard to the principal of Dār al-ʿUlūm Deoband. This is most certainly an eye opener for at least the associates of Hadrat.

As per the statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَلْأَئِمَّةُ مِنْ قُرَيْش

The leaders shall be from the Quraysh.

It is necessary for the post of principal of the Madrasah [Dār al-ʿUlūm Deoband] to remain in the family of the founder of the Madrasah, Hadrat Maulānā Qāsim Sāhib *quddisa sirruhu.* There is a great danger of loss if it were to go into the hands of anyone else. But it is most essential and necessary to develop and create eligibility

for this post because there are many harms in the absence of such eligibility.

1. The Madrasah came into existence through the sincerity of Hadrat Nānautwī *quddisa sirruhu*. This also resulted in the appearance of sincere and devoted workers.
2. He developed and trained many sincere and hardworking people in his life, and departed from this world in this condition.
3. The essence of Hadrat's wonderful efforts was to constantly prepare a group of sincere individuals who would continue the work.
4. It is now our duty for us, workers, to be sincere. And when we depart from this world, we must hand over the work to sincere people and then depart.
5. The approval or disapproval of the committee members of the Madrasah should not be considered in the least. Allāh *taʿālā* alone is the protector and helper.
6. If we resolve to do the work in the proper manner, Allāh *taʿālā* will provide many people who will be there to support and help us. That is all.

From the writings and correspondence between Hadrat Muslihul Ummat and Hadrat Hakīm al-Islam [Qārī Tayyib Sāhib] we can easily gauge the deep bond and affinity which existed between the two. It is really a lesson and admonition for us. Look at how they respected each other! This quality seems to be virtually non-existent among our contemporaries. If it does exist, it is superficial. Inspiration is from Allāh *taʿālā* alone.

Hadrat Maulānā Zafar Ahmad ʿUthmānī Thānwī

(nephew of Hadrat Hakīm al-Ummat *rahimahullāh*)

His letter to Hadrat Muslihul Ummat:

This year, I spent the month of Ramadān in Dhākā where there are many who have a special bond with you. They want you to visit Dhākā and Chātgām. Apart from visiting these places, they hope to receive spiritual blessings from you. I told them to send a request to you and *inshā Allāh*, you will accept. They asked me to intercede on their behalf. This letter is written for this purpose that if the people of Dhākā request you to come, you must accept. I will also be most pleased. And if I know the month and date when you intend going, I will try to come there as well. This request is made on the condition you have the time, there is no obstacle, and you feel happy about travelling to Dhākā. I hope that you are well.

My heart experiences special joy at hearing about the benefits which the people of India are experiencing through you. May Allāh *taʿālā* spread and perfect these benefits even more. Āmīn.

Was salām

Zafar Ahmad ʿUthmānī Thānwī, *may Allāh pardon him.*
Dār al-ʿUlūm Islāmīyyah, Ashrafābād
Tandaulah Yār, Sindh
27 Dhū al-Qaʿdah 1378 A.H.

Hadrat's reply

Respected Janāb Hadrat Maulānā Zafar Ahmad Sāhib, *may Allāh perpetuate his greatness.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Al-hamdulillāh I am well. The joy which I experienced at receiving your letter is beyond description. This is also

one of the many bestowals from Allāh *taʿālā* and affections of our pious elders. I have been brought up by you and have always received your bestowals and affections. This new bestowal has created a new feeling in my heart. I make *duʿā'* to Allāh *taʿālā* to perpetuate your bestowals and blessings for a long time to come.

My response to the matter which you mentioned is that there are obstacles here. [If I were to leave], it will affect the work that is being done here. Furthermore, other people [from other places] will follow suite and they will send requests for me to come to them. If a person were to go to several places, the local work gets neglected. This causes a lot of loss in the work. Furthermore, I also have the responsibility of teaching certain classes. If I were to travel around, it will affect the students. The greatest benefit of my coming there is that I will be able to meet you. My heart really desires this, but it is left grieved. If I can do some work here and achieve something, what can be greater than it!?

I now need your respected self's *duʿā'* and affection. All work can become easy through this.

Was salām
Wasīyyullāh, *may Allāh pardon him.*[1]

Hadrat Maulānā Zafar Ahmad ʿUthmānī Sāhib read about the demise of Hadrat Muslihul Ummat in *Sidq Jadīd*. He wrote the following condolence:

I read the shocking news about the demise of Maulānā Wasīyyullāh Sāhib *rahimahullāh* in the *Sidq* [name of a newspaper] dated 1st December. To Allāh we belong and to Him is our return.

[1] *Maʿrifat-e-Haqq*, December 1974.

I had intended to travel to India and to make it a point of meeting Maulānā because Maulānā ʿAbd al-Ghanī *rahimahullāh* – a *khalīfah* of Hadrat Thānwī *rahimahullāh* – used to say: "When I decided to emigrate to Pakistan, I said to Maulwī Wasīyyullāh Sāhib: 'I am now handing over India to you.'"

I intended meeting Hadrat with regard to this and also take his advice over certain matters regarding Pakistan. But unfortunately,

> We did not see the flowers of spring properly
> as yet, and the spring season ended.

May Allāh *taʿālā* confer the deceased with lofty ranks, and bless India with a deputy who, with his external and internal strength, would fulfil the duty of preserving Islam in that part of the world. May He also give to Pakistan such a spiritual master.[1]

---

[1] *Maʿrifat-e-Haqq*, February 1975.

Hadrat Maulānā Shabbīr ʿAlī Sāhib Thānwī

(nephew of Hadrat Hakīm al-Ummat *rahimahullāh*)

Hadrat Muslihul Ummat had a special bond with Hadrat Maulānā Shabbīr ʿAlī Sāhib which continued later in life as well. This can be gauged from the following letters.

My dear brother Maulwī Wasīyyullāh Sāhib, *may Allāh taʿālā keep you safe.*

Al-hamdulillāh I am well.

We are having a half-meeting after many years. Although it is because of a particular purpose, it is still a meeting. *Al-hamdulillāh* the purpose too is a *Dīnī* one. In fact, after writing all this, I began recalling the time when we were all chirping in the same garden, and each one saying something or the other. It was as though each of us was literally saying this poem of Jigar Marhūm:

> Whether I am on a branch, plant or leaf. Whether I am on a bud, a flower or on the soil. No matter in which part of the garden I am, I have a right over the spring season.

The right which each person considered to be his was solely because of the affections and kindnesses of the gardener [referring to Hadrat Thānwī *rahimahullāh*]. May Allāh *taʿālā* give us a place in the shade of this gardener in the Hereafter as well – in fact, the moment we depart from this world. May Allāh have mercy on the person who says āmīn to this.

I wrote the above lines yesterday but was too overcome by my emotions to write any further. So I left it aside. When I sat down to write today, I am experiencing the same thoughts again.

> The vision of my eyes is limited while the beautiful flowers of your lush garden are

plentiful. The one picking the flowers is complaining about his limited vision.)

I do not know what to write and who to remember. I can visualize the assembly of all our beloved friends. I cannot write any further in this regard. I am compelled, I am grieved in my heart and I remain silent. *Inshā Allāh* I will write more tomorrow.

I am now writing the real purpose for which I had wanted to write this letter. Attached to this letter is a printed letter addressed to you. *Inshā Allāh* you will certainly put it into action. Together with this, I am sending a packet with ten letters.

You have a certain methodology of teaching and instructing. Let me write first of all that if you have to encourage this work in this way and it is not inexpedient, then you must encourage those who have the capabilities. If a person was to take one portion for 100 rupees, another person may take several portions. In short, try to do what is most easy. But it must be done bearing in mind the above condition, i.e. it must not be in conflict with the methodology and not inexpedient.

I am in real need of your *duʿā's*, especially for spiritual rectification and a good death. Any other *duʿā'* you make will certainly be good.

We do not know your address. This is why I am sending all these items with Maulwī Z̲uhūr al-H̲asan.

Was salām
Your old attendant, Muh̲ammad Shabbīr ʿAlī Thānwī
Nāz̲im Idārah Ashrafīyyah, Pakistan
Temple Road, behind Aurangzeb Park, Karachi, 1.
6 Shaʿbān 1380 A.H./24 January 1961

Hadrat's reply

Hadrat Maulānā Sāhib, *may Allāh perpetuate your greatness.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I was overjoyed to receive your letter. When I am feeling well, I make *duʿā'* for you daily. What can I say about your recollections! From among the many favours and bounties, the ability to show gratitude is also a great favour. I am also experiencing the same emotions which you expressed.

We will see when we are decreed to meet.

Inshā Allāh, I will most certainly act on what you wrote and also encourage others to do the same. My expediencies are no different from yours. Rather, they are exactly the same.

That is all.
Was salām.

H̲ad̲rat Maulānā Shāh ʿAbd al-Ghanī S̲āh̲ib Phūlpūrī

(*khalīfah* of H̲ad̲rat H̲akīm al-Ummat Maulānā Thānwī *rah̲imahullāh*)

Our H̲ad̲rat used to accord a lot of respect to H̲ad̲rat Maulānā ʿAbd al-Ghanī S̲āh̲ib Phūlpūrī *rah̲imahullāh*. Towards the latter part of his life, H̲ad̲rat Phūlpūrī came from Karachi to Allāhābād. H̲ad̲rat and some of his associates went to meet him at the house where he was residing. H̲ad̲rat Phūlpūrī received him with much love and said: "I had really wanted to see your house and I was going to come to meet you. Why did you take the burden of coming?!" H̲ad̲rat Mus̲lih̲ul Ummat replied: "H̲ad̲rat! The house is yours, you can come whenever you like. As for coming here, it was my duty to do so."

This conversation probably took place in the afternoon. H̲ad̲rat Phūlpūrī then went to H̲ad̲rat's house after the *z̲uhr s̲alāh*. H̲ad̲rat made special seating arrangements and then seated himself among us like an ordinary person – absolutely silent and with utmost respect. Tea was then served. H̲ad̲rat said to Qārī Muh̲ammad Mubīn S̲āh̲ib: "Bring the cup which had come recently." He went and brought it, placed it on the table mat, tea was poured into it, and it was presented to H̲ad̲rat Phūlpūrī who said: "Oh! Where did you get this [tiny cup] from?! We drink in such a large bowl." H̲ad̲rat replied respectfully: "H̲ad̲rat, this cup came from Makkah Mukarramah, so I wanted you to be the first one to drink from it." The moment he heard this, H̲ad̲rat Phūlpūrī was overcome by emotion. He picked up the cup, kissed it, placed it against his eyes and said: "If that is the case, it is very large, it is very large."

H̲ad̲rat Phūlpūrī's *rah̲imahullāh* faith in H̲ad̲rat can be gauged from the following incident: H̲ad̲rat Phūlpūrī said to one of his *murīds*: "We were like clerks working for a village registrar while he [H̲ad̲rat Mus̲lih̲ul Ummat]

progressed from a village registrar to a lawmaker, to a revenue collector, to a deputy collector, to a collector, and then I do not know what other higher levels. In the meantime, we remained as clerks."

Glory to Allāh! Look at the love and confidence which they had in each other! Hadrat used to say with regard to Hadrat Phūlpūrī: "I consider him to be like my shaykh." We ourselves witnessed Hadrat respecting him as though he was his shaykh.

Now look at the other side: Hadrat Phūlpūrī said with regard to Hadrat: "…then I do not know what other higher levels. In the meantime, we remained as clerks." This demonstrates Hadrat Phūlpūrī's high level of humility and self-effacement.

H̲ad̲rat Maulānā Asʿadullāh S̲āh̲ib

(*khalīfah* of H̲ad̲rat H̲akīm al-Ummat Thānwī *rah̲imahullāh*, passed away in 1399 A.H.)

His letter to Hadrat

Our master and mentor, H̲ad̲rat Maulānā S̲āh̲ib.

As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh

I was honoured to receive your letter. I received a letter prior to it but I cannot write any longer. I had asked someone to write a reply. I assumed he wrote it to you. I am most ashamed. I have become extremely weak and frail. I cannot do anything. My mind is constantly wavering. I make a very humble and respectful request to you to make *duʿā’* for me whenever you remember me. H̲ad̲rat, please make *duʿā’* for me. May Allāh *taʿālā* cast your shade of affection on those who seek guidance for a very long time to come. I got a lot of strength and encouragement from H̲ad̲rat’s letter and lofty attention. I perceive a lot of need for H̲ad̲rat’s *duʿā’s*. It is my heartfelt desire to be able to present your letter in the court of Allāh *taʿālā* for my salvation. I am also fully convinced that your attention and focus will be the causes for my salvation.

My scribe, Muh̲ammadullāh [who is writing this letter] conveys very respectful *salām* to you and requests your *duʿā’s*. I request H̲ad̲rat’s *duʿā’s* for all my children.

Was salām
Muh̲ammad Asʿadullāh, written by Muh̲ammadullāh
Maz̲āhir al-ʿUlūm, Sahāranpūr
27 Muh̲arram 1386 A.H.

Hadrat’s reply

Janāb Maulānā S̲āh̲ib, *may your greatness continue.*

As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh

Al-hamdulillāh I am well. The sudden apprehension which I had about your sickness was lessened to a certain extent after receiving your letter. As for the weakness which you are experiencing, I am certainly grieved by it. May Allāh *taʿālā* keep you with good health and wellbeing, and may He remove your mental worries.

There is no question about remembering you. You are always in my thoughts. I constantly make *duʿā'* for you and will do so in the future as well. I also request you to make *duʿā'* for my health and strength so that I can do some work. Although I am well at present and feeling stronger by the day, I still get tired after doing a little work. Weakness in my muscles is the cause of this. I am having this condition treated, but I need your *duʿā's* as well. I am making *duʿā'* for you and all your children. Convey my *salām* to dear Muhammadullāh; I am making *duʿā'* for him as well.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

Hadrat Maulānā Asʿadullāh Sāhib *rahimahullāh* writes the following in his letter of condolence after the demise of Hadrat Muslihul Ummat:

The high position which Hadrat had among the senior *khulafā'* of Hakīm al-Ummat Hadrat Thānwī *rahimahullāh* does not even need to be mentioned. He was an Allāh-fearing personality, a reformer of the *ummah*, a fountain of knowledge and cognition, a sun of Islam and the Sharīʿah, a spring of rectitude and bestowals, and a refuge for the masses and scholars. His blessings and bestowals were comprehensive and perfect. He was an all-encompassing personality who:

> After living for many years in the Kaʿbah and begging [to Allāh], a person who knows the secrets appears in the assembly.

It is most unfortunate that in these times of scarcity of true men, the spiritual masters are departing very swiftly from this world.

Glory to Allāh! Look at the faith and love with which these words were written! It demonstrates the lofty position of Hadrat Muslihul Ummat, and the genuine sincerity and humility of Hadrat Maulānā Asʿadullāh Sāhib.

May Allāh *taʿālā* inspire us all to follow these pious elders. Āmīn.

Hadrat Dr. ʿAbd al-Hayy Sāhib

(*khalīfah* of Hakīm al-Ummat Hadrat Maulānā Thānwī *rahimahullāh*)

His letter to Hadrat

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Your unexpected letter proved to be an unanticipated bounty for a yearning heart. The joy and happiness which it brought to me remained in my heart for quite some time, and is still there. May Allāh *taʿālā* reward you immensely for sincerely thinking of me. I perceive a lot of love for those who had a special bond with Hadrat Wālā [Thānwī] *rahimahullāh*. I have been receiving information about your spiritual bestowals and the propagation of Hadrat Wālā's method of rectification since quite some time. My heart is overjoyed at hearing all these things and make an earnest *duʿā'* to Allāh *taʿālā* to maintain your spiritual blessings and bestowals for a long time to come. Āmīn.

I had received the tragic news of the demise of your daughters. I continually made *duʿā'* for their forgiveness and for excellent patience in your favour. May Allāh *taʿālā* replace your grieving heart with peace, mercy and complete tranquillity. Āmīn.

I am a very non-practising, worthless and heedless person from among the attendants of Hadrat [Thānwī] *rahimahullāh*. I request you to make *duʿā'* for the rectification of my internal spiritual depravity, success in the Hereafter and a good end. I too am making earnest *duʿā'* for all your heartfelt desires.

That is all.

ʿAbd al-Hayy, *may Allāh pardon him.*

Hadrat’s reply

May Allāh perpetuate your greatness.

As-salāmu ‘alaykum wa rahmatullāhi wa barakātuh

Al-hamdulillāh my letter brought joy and happiness to your heart and you still perceive this joy. May Allāh *ta‘ālā* keep you happy forever. The loving words which you wrote about me are far too much for me…continue making *du‘ā’* for my daughters, for my health, and for serving *Dīn* with sincerity. May Allāh *ta‘ālā* bless us both with perfect affinity and affection.

Was salām
Wasīyyullāh, *may Allāh pardon him.*
Personally written by myself. [i.e. it was not dictated to anyone]

Hadrat Maulānā ʿAbd al-Bārī Sāhib Nadwī

(*khalīfah* of Hadrat Hakīm al-Ummat *rahimahullāh*, passed away 30 January 1976)

Hadrat Maulānā ʿAbd al-Bārī Sāhib Nadwī *rahimahullāh* went to Hadrat Muslihul Ummat's hometown, Fatahpūr Tālnarjā, district Aʿzamgarh, and spent four weeks in the *khānqāh*. Hadrat made special arrangements for his stay, and had appointed me [Hadrat Maulānā Qamaruz Zamān] to be at his service and to see to his needs.

Hadrat Maulānā Nadwī would attend Hadrat's assemblies most diligently and used to be very impressed. He very much liked Hadrat's method of instruction and training. Subsequently, he sent his two sons, Mukarram Fayd al-Bārī and Hāfiz Ahmad al-Bārī, to remain in Hadrat's service. *Māshā Allāh*, both sons were influenced by Hadrat's training.

Hadrat Maulānā *rahimahullāh* wrote about his impression to Maulānā ʿAbd al-Mājid Daryābādī. This letter was published in *Sidq Jadīd* under the title, *Four weeks in a kahf (cave).*

This article is most beneficial and informative. My heart desires that even if I cannot quote it in its entirety, I should at least quote some parts of it so that the reader may derive some benefit from it.

Four weeks in a *kahf* (cave)

Respected brother! As-salāmu ʿalaykum. I present some of my observations and impressions of a recent visit of mine in the service of a *buzurg*. *Inshā Allāh* the truthful will certainly derive some benefit from it.

Ever since the garden of Thānabhawan became desolate, this worthless and useless fellow [referring to himself] could find no place of refuge to escape from his evil actions and deeds. I occasionally cast my eyes on other

circles but Thānabhawan had spoilt my eyes to such an extent that I could see no good anywhere else. You know well that certain factors created a severe restlessness from which I could find no escape. The intense wait was like the call of a distressed person. As the saying goes: "As long as an infant does not cry out, how can the mother's milk gush forth?"

I ought to say that suddenly the name of Maulānā Wasīyyullāh Sāhib of Fatahpūr Tālnarjā, Aʿzamgarh was inspired into my heart. Let alone the fact that I never met him formally or informally, I do not even remember ever seeing him. But the moment I thought of him, my heartfelt desire to meet him intensified. I commenced with a pseudo-meeting. I made specific mention of certain disagreeable worldly conditions and situations which were the driving forces and external impetus of this restlessness. The reply which I got was like when a fire is placed beneath ice (all my worries dissolved).

> The essential goal in this world is the pleasure of Allāh *taʿālā*. And the pleasure of Allāh *taʿālā* is not based on having or not having worldly possessions. It may well be that the world may be in conformity with you but Allāh *taʿālā* is displeased. Or the world is not in conformity with you but Allāh *taʿālā* is pleased with you. But we are weak, so we have to make *duʿā'* for success in both worlds. I also make this *duʿā'*.

Although it is a very simple matter, even erudite scholars and spiritual masters have little consciousness of it. However, the teaching and training of Hadrat Hakīm al-Ummat *rahimahullāh* through different themes had so thoroughly drilled this lesson into us that even a heedless and stupid person like myself could not overlook it. I always found some sort of satisfaction and consolation for myself and for others. But the coolness

which my heart experienced from the above letter revived in my heart the effects and consolations of the Thānwī letters.

Through the generations, our pious elders have had the practice of giving permission for *awrād wa wazā'if* (different forms of *dhikr*). I realized that the words and instructions of a tutor are effective and blessed in so much as his own rank and position is concerned. The same applies to these permissions which they give. And Allāh knows best.

Hadrat 'Abd al-Bārī Nadwī Sāhib then goes on to speak about the need for rectification of his children, the time which they spent with Hadrat Muslihul Ummat, Hadrat's acumen and wisdom in undertaking their rectification and tutorship, and the wonderful effects which this training had on them.

He also makes mention of how the masses are flocking to Hadrat, his excellent organization of the *tarāwīh salāh* in his musjid, and the benefits of all this. He expressed these matters with real emotion and passion. He then describes Hadrat's attachment to books and his awareness on different themes and subjects. He writes in this regard:

Bookshelves are placed in front of the *majlis* (assembly). The moment he has anything important to say, he will immediately take out a book and present his proof and evidence. There are many pointers and markers in the books, and he will quote from different sections whenever the need arises. Apart from his assemblies being very scholarly and academic, one learns many basic and essential points – especially for the seekers and those treading the path. He supports almost everything by providing references from accepted books and chains of transmissions.

I am so sinful and useless externally, and even more worthless spiritually. However, I have certainly gained a little companionship of the *Ahlullāh* and righteous servants of Allāh *taʿālā*.

The following saying applies to me:

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ

I love the righteous although I am not of them.

Because I love the righteous, I bear some grief of not being from among them. But I get no special consolation from it nor any appreciation in the sense that expressing remorse of one's failure and incompetence is also a very great bounty of Allāh *taʿālā*.

In one assembly the seekers were receiving some consolation for this regret and pain, when Hadrat took out *Maktūbāt Rashīdīyyah* (letters of Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh*) and made us listen to an extract which caused a special feeling of ecstasy:

Our Shaykh ash-Shuyūkh Qutb ʿĀlam (Shaykh ʿAbd al-Quddūs Gangohī) says that if a person acquires unprofitable remorse and pain after striving (*mujāhadah*) for a thousand years, he has acquired everything. O how sorrowful! We are not getting this unprofitable pain whereby we could succeed.

On hearing this, it was like a huge treasure which this bankrupt and miserable fellow [referring to himself] found without having ever imagined it. A couplet of Hadrat ʿAttār poured forth from my tongue for several hours in the form of a *duʿā'* and supplication. "O Allāh! What can this unworthy person do with a worthy profit!? At least bestow me with an iota of unprofitable pain until I breathe my last."

Give an iota of a painful heart to ʿAttār.

Anyway, I recalled and remembered this very valuable and precious bounty for the seekers. As for Hadrat Fatahpūrī, I saw many excellent qualities collectively in him, and it seemed as if the rare qualities of our mentor, A'lā Hadrat Thānwī *rahimahullāh* were now being presented right before my eyes.

These qualities are:

1.

لَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ، إِنْ أَجْرِيَ إِلَّا عَلَى اللهِ

I do not ask you for any wage. My wage is solely with Allāh.

This is the legacy of the Prophets *'alayhimus salām*.

During my entire one month stay here, and observing Hadrat in privacy and in public, I saw absolute internal reliance and total independence in serving *Dīn* and Allāh's creation. Let alone anyone having any monetary and influential pressure on him, there was not even a hint of such pressure. I searched for such pressure with my evil eyes but could not find it.

2. The necessary offshoot of the above is to teach and convey the injunctions of *Dīn*.

فَاصْدَعْ بِمَا تُؤْمَرُ

[O Muhammad] Pronounce openly what you have been commanded.

Rarely was an assembly of Hadrat devoid of this quality. Let alone any partiality, prejudice or flattery, it did not appear as if the countless seniors, juniors, *'ulamā'*, wealthy, masses and elite who frequented him experienced the slightest weight on their hearts.

3. As regards teaching, tutoring and training, he focussed more on practice than on knowledge. And in

practising too, he emphasised actions of the heart. From the actions of the heart, he focussed on the essence of sincerity. Obviously, sincerity is the guarantor for the validity and correctness of all external and internal actions. Allāh's pleasure and displeasure, reward and punishment – all are dependent on sincerity. The fact of the matter is that the absence, deficiency and defectiveness of this quality results in the birth and proliferation of ostentation, hypocrisy, pride, desire for position, greed, covetousness, materialism, selfishness and all other moral and internal evils and ailments. In his system of training and instruction, Hadrat placed most emphasis on these evil traits – especially the illness of ostentation and hypocrisy, and provided treatments for it.

I have digressed from one point to another. What I was saying that in this "spiritual clinic" of Fatahpūr, I saw special attention being given to the ailments of ostentation and hypocrisy. I cannot say anything about the condition of others, but when I looked at my own actions and deeds with these spectacles, I cannot describe the terrifying form which I saw. Muslims enjoy this special status that even their worldly engagements can be considered part of *Dīn*. But when these spectacles looked at my terrible condition, they found that works which are purely *Dīnī* works are very subtly attacked by the self (*nafs*) and Satan. Allāh *taʿālā* alone is the one who conceals [our sins] and He alone is the forgiver. If not,

> When I prostrated on the ground, a voice from the ground called out: You rendered me impure by your ostentatious prostration.

I had never come across so much of focus on the destructive doctrinal and practical illnesses of hypocrisy and ostentation as I saw from the warnings issued by Maulānā Fatahpūrī (may Allāh *taʿālā* reward him). After

all, there must be something about hypocrisy which caused the most senior Sahābah *radiyallāhu ʿanhum* to fear it so much.

4. The fourth point may appear to be incoherent but it had a lot of similarity with the Thānwī methodology. When any shortcomings were displayed as regards character and actions, Hadrat did not suffice with simple and superficial scolding and reprimanding. Rather, he was quite strict. In fact, his tone would change and he would be quite firm and stern. On the other hand, he was also very affectionate and merciful to the believers. He would display such affection and kindness that he himself would become restless at times. He would show concern and worry for the most personal of worries and illnesses through *duʿā'* and medical treatment, and guide the person in a manner which can only be hoped of from one's closest relatives and best of well-wishers. I myself experienced this affection and concern of his when I had a minor cold, and even when the worst of worries inundated me.

He then speaks about the general disregard by the *madāris* and institutes of rectification as regards individual and collective rectification and training. He says:

What I would like to say is that if the fundamental objective of *Dīnī* education and rectification is the creation of a *Dīnī* life in both the individuals and the *ummah*, then there is only one way to do it. In the light of Islamic teachings, instead of focusing on philosophical thinking, writing and oratory skills, there is a greater need for practical rectification and reformation. In other words, the differentiation between the *madāris* and *khānqāhs* has to be wiped out, and it is essential to merge the two. If every *Dīnī madrasah* and

institute is not a *khānqāh* at the same time, and its senior [principal] is not a shaykh and *sālik*, then the least the *madrasah* should do is to have a shaykh and mentor or a supervisor who would monitor the external and internal *Dīnī* ailments. This is incumbent. Sitting and remaining in the company of such a mentor should not be considered any less important than sitting for class lessons and lectures. Rather, it should be more. And the larger institutes [major *dār al-ʿulūms*] should never issue qualification certificates and *sanads* (chains of transmission) as long as they are not satisfied with a student's conformity of his actions with his knowledge. After all, according to the *hakīm* (physician) and *mujaddid* (reviver) of this era [Hadrat Thānwī *rahimahullāh*], the word "*maulwī*" strictly refers to an *ʿālim bā ʿamal* (an *ʿālim* who practises on his knowledge). If the authorities were to issue a certificate without being satisfied with a student in this regard, it would amount to treachery and deception to the *ummah*. In fact, it is really those *madāris* and institutes which need such *ʿālim bā ʿamal* scholars.

The *madrasah* and *khānqāh* of Fatahpūr is actually a small unknown example of this combination. The most senior and erudite teacher of the Qur'ān and Hadīth is the very same most senior shaykh, mentor and discipliner. *Māshā Allāh*, the other teachers are also *sālikīn* and *tālibīn* (seekers treading the path of Sufism). If students who are only interested in the external aspects of *Dīn* – in fact, if students who are only interested in worldly knowledge – were to be placed in such a place, how can they remain unaffected? How can they not embrace Islam and remain totally unmindful of their external and internal īmān and actions?!

The greatest attribute of the greatest "teacher of the Book" – Rasūlullāh *sallallāhu ʿalayhi wa sallam* – was to teach the Book [Qur'ān] and wisdom together with

purification. In fact, purification – that is purification of doctrines, actions, the heart and the external body – was given precedence over other things:

يُزَكِّيْهِمْ وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ، رَبَّنَا اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ، صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ. آمين.

He purifies them and teaches them the Book and wisdom. O Allāh! Guide us to the straight path, the path of those whom You favoured, not of those who earned Your wrath nor of those who went astray. Āmīn.

I feel I should quote one more letter of Maulānā Nadwī which he wrote to Maulānā Daryābādī. It was published in *Sidq Jadīd* under the heading, *A buzurg (pious personality) of our time.*

A pious personality of our time

After many years, I had the opportunity of spending three days in the company of Hadrat Fatahpūrī Allāhābādī (Maulānā Shāh Wasīyyullāh Sāhib). During my entire stay I experienced immense progress in attraction and enthusiasm to Allāh *taʿālā* which was on the level of intoxication, but in a state of full consciousness. I continued listening to discourses on cognition. Hadrat would seat himself in his place in the morning and deliver a discourse for about one and half hours. This is his daily practice. Every type of person attended his assemblies: *ʿulamā'*, *mashā'ikh*, doctors, professors, lawyers, advocates, leaders and members of government. And now I even saw the two Shifā' al-Mulks of Lucknow attending this spiritual clinic.

I learnt from our Doctor Mahmūd Sāhib that he attends Hadrat's assembly almost every month. I just heard recently that he has either been imprisoned or put under house arrest. I heard him saying with genuine

emotion that he has now been able to gain access to a spiritual personality.

A few days before writing this letter, a friend belonging to the Thānwī *silsilah* from Bihār came to meet me. He related to me that Hadrat is becoming extremely popular in that region. Hadrat is neither an orator nor a writer. As the saying goes: "There is no need for you to be an eloquent orator, you just need to display your effect on the people."

On seeing this entire scene, I continually thought of the following statement of Maulānā Rūm *rahimahullāh*:

> The fragrance of Allāh perfumes the place. Look how His creation comes in droves out of ardent love.

In one of his assemblies he spoke about the destruction and annihilation of Muslims – Arabs and non-Arabs – in all parts of the world. He expressed this with real sorrow and grief, and repeatedly said: "There is only one treatment, there is no other treatment, viz. īmān and *ittibāʿ* (obedience to the Sharīʿah)." The Qur'ān itself repeatedly states that the treatment for the *Dīnī*, worldly, individual and collective – every type of illness – is īmān and good deeds.

Daily Hadrat would generally speak about things of real benefit. His main focus used to be on character and rectification.

I saw two sharply contrasting qualities in him: total independence from the creation, and on the other side, total reliance on the unseen help of Allāh *taʿālā*. Hadrat made it his responsibility to construct *masājid* costing thousands and thousands of rupees wherever he lives. After constructing the lofty *khānqāh* in Fatahpūr and its huge musjid next to it, he proceeded to live in

Gorukhpūr for a short while. There too, a small musjid was made into a large double storey musjid.

I heard that even in the district where he lives in Allāhābād, he spent 50-60 thousand rupees in extending the local musjid. There was a small musjid at the station which was about to be destroyed. I personally saw it being rebuilt with marble and is now on the verge of completion.

From among the Thānwī *silsilah*, I saw this quality in just one other personality, viz. Hadrat Maulānā Muftī Muhammad Hasan Amritsarī Lāhorī. I myself went to Lahore and saw the hundreds and thousands of rupees which were spent in constructing Jāmiʿah Ashrafīyyah. I could not hold myself from asking: "What is the purpose of spending so much on a building?" Look at the Allāh-inspired reply of this writer: "Nothing is achieved by buildings nor from words." What can be said apart from the fact that:

لِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْأَرْضِ

To Allāh alone belongs all the treasures of the heavens and the earth.

What shortage is there in His treasures?!

We learn from this that Allāh *taʿālā* provides unseen help for His beloveds in fulfilling such lawful desires.

Allāh *taʿālā* wills as you will.

Hadrat Maulānā ʻAbd al-Mājid Daryābādī

(passed away in January 1977)

He was very much impressed by the letter of Maulānā ʻAbd al-Bārī Nadwī, titled *Four weeks in a kahf (cave).* [This letter was quoted previously under the discussion on Maulānā ʻAbd al-Bārī Nadwī *rahimahullāh*]. He then accompanied Maulānā ʻAbd al-Bārī Sāhib to Allāhābād to meet Hadrat Muslihul Ummat. Hadrat was very pleased by his arrival and treated him with utmost respect and hospitality. The Maulānā attended Hadrat's assemblies. After attending the morning assembly, he expressed his impressions in an article which was published in *Sidq Jadīd.*

A representative of Hakīm al-Ummat

I went to Allāhābād and spent the last ten days with Maulānā Wasīyyullāh Sāhib (a *khalīfah* of Hadrat Thānwī *rahimahullāh*). I enjoyed a lengthy time of concentration and focus during this period. It was not my first meeting with him. I had met him many years ago during his stay in Thānabhawan as a novice. The qualities of humility, self-effacement and respectability were clearly visible from those early days. I met him once again after he became popular among the people. But now I had the opportunity of remaining with him in Allāhābād for a relatively longer period. He was obviously out of sight and earshot from us. But *al-hamdulillāh*, I found him to be much more than what I had heard about him.

He continued according me respect and reverence to the extent that I was on the verge of misunderstanding my own rank.

I would like to say just one thing at this point. The discourse in the morning assembly continued for some time in the presence of a large crowd. From the

beginning to end, he focussed on the recitation of the Qur'ān and stressed that a greater bond should be established with it as opposed to the prevalent *adhkār wa ashghāl* (different forms of *dhikr*). He did not try to highlight the personalities of the elders. In fact, I do not think he mentioned them even once.

The thing which really irks and annoys the opponents is when we make mention of our elders and use them as evidence. By avoiding their mention and going directly to the Qur'ān, Sunnah and accepted *tafāsīr* (commentaries of the Qur'ān), then – *inshā Allāh* – it will certainly be more beneficial.

Adopting this methodology certainly demonstrates his wisdom and intelligence. And this can be expected only from a true representative of Hakīm al-Ummat Thānwī *rahimahullāh.*[1]

Hadrat Muslihul Ummat was very impressed by this article and said: "Maulānā has fully grasped by methodology and conveyed it in a most correct manner."

Maulānā Daryābādī *rahimahullāh* wrote to one of his close associates and informed him about his impressions about Hadrat's special assembly after *zuhr*. He writes:

My dear and honourable friend, *may Allāh keep you safe and sound.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I returned thoroughly ashamed by Maulānā Wasīyyullāh's (*hafizahullāhu taʿālā* – may Allāh *taʿālā* protect him) extreme kindness to me. After the *zuhr* assembly he said something which embedded itself in

---

[1] *Sidq*, 8 November 1963. *Maʿrifat-e-Haqq*, p. 31, August 1971.

my heart like an arrow. He said: “There are *ʿulamā’* who delve deeply into matters concerning the *tafsīr* of the Qur’ān but their hearts are not attached to the recitation (*tilāwat*) of the Qur’ān. Consequently, they remain deprived of its light (*nūr*) and blessings.”

It was either through *kashf* (exposition) or his insight that he was able to catch the thief in my heart. Now I request you my dear friend that if you could quote this letter to him [Hadrat Muslihul Ummat] and ask him for some etiquette of *tilāwat*. If you could obtain this for me and send it to me, I will be most indebted to you. Another form which this could take is for the Maulānā to deliver a discourse on this subject while you note the crux of it and send it to me. Whichever of the two is easier.

I make *duʿā’* for you and request your *duʿā’s*.

ʿAbd al-Mājid
31 October 1963
Daryābād, Bārahbankī

Hadrat Muslihul Ummat lost two daughters - ʿAqīlah Khātūn and Nabīlah Khātūn - in a matter of two weeks. Maulānā Daryābādī wrote a very respectful and dignified letter of condolence, to which Hadrat sent a very judicious reply. I think it will be most appropriate to quote it here, and it will serve as an eye-opener as well.

Letter of condolence from Maulānā Daryābādī

I came to know of the severe test which you have been put through via a letter which I received from one of your associates. To Allāh we belong and to Him is our return.

May Allāh *taʿālā* elevate your rank even more. These are the means of elevating one’s rank. To lose just one child

is no small test, let alone losing two, and that too over a period of just two weeks! Can there be a greater and more difficult test than this!? However, you ought to be congratulated after all you are considered to be of very high rank, and that is why you were put through such a severe test.

Can anyone teach Luqmān about wisdom!? You are the one who teaches others about patience, how can anyone teach you about it?! Yes, others will take courage by looking at your example.

May Allāh *taʿālā* shower you with immense kindness. May He bless your daughters with Paradise, and bestow you all with patience.

Was salām
I make *duʿā’* for you and request your *duʿā’s*.
ʿAbd al-Mājid

Look at the reply which Hadrat sent:

Hadrat's reply

I did suffer two tragedies one after the other, and they are certainly great tests. Your statements with regard to the wisdom behind this test can be cause of some consolation. I cannot think of myself like that, but what can be a greater consolation than the words of our elders? I placed the letter near my bedside, I look at it now and then, and get much consolation from it.

Bearing in mind that you have an affinity with these matters and you also show love for me, I am quoting a few *duʿā's* which I used to read with much enthusiasm even before this tragedy. They are:

اَللّٰهُمَّ فَكَمَا رَزَقْتَنِيْ مِمَّآ اُحِبُّ فَاجْعَلْهُ قُوَّةً لِّيْ فِيْمَا تُحِبُّ. اَللّٰهُمَّ وَمَا زَوَيْتَ عَنِّيْ مِمَّآ اُحِبُّ، فَاجْعَلْهُ فَرَاغًا لِّيْ فِيْمَا تُحِبُّ.

O Allāh! Just as You bestowed me with what I love, make it a source of help to me in fulfilling all that You love. O Allāh! Whatever You kept away from me of the things which I love [but were to my detriment), make them a source of freedom for me so that I may be able to fulfil all that You love.

اَللّٰهُمَّ ارْضِنِيْ بِقَضَآئِكَ، وَبَارِكْ لِيْ فِيْ مَا قُدِّرَ لِيْ حَتّٰى لَآ اُحِبَّ تَعْجِيْلَ مَآ اَخَّرْتَ وَلَا تَأْخِيْرَ مَا عَجَّلْتَ.

O Allāh! Enable me to willingly accept Your commands and give me blessings in what is destined for me so that I do not desire the hastening of what You have delayed [for me], nor the delaying of what You have hastened [for me].

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَةِ.

O Allāh! There is no life but the life of the Hereafter.

اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِيْ، وَيَقِيْنًا صَادِقًا حَتّٰٓى اَعْلَمَ اَنَّهُ لَا يُصِيْبُنِيْٓ اِلَّا مَا كَتَبْتَ لِيْ، وَرِضًى مِّنَ الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ.

O Allāh! I ask You for īmān which is firmly attached to my heart, and true conviction so that I realize that nothing can afflict me except what You decreed for me. And [I ask You for] contentment with the livelihood which You apportioned for me.

This is a prophetic medication. Glory to Allāh! It contains a complete treatment and medication for a believer who has been afflicted by a tragedy.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

Did you see Maulānā 'Abd al-Mājid Sāhib's letter of condolence and Hadrat's reply to it!? When Maulānā

ʿAbd al-Mājid Sāhib received this reply, he went into a state of ecstasy and wrote the following to Hadrat:

> "Hadrat's reply to our Mājid Miyā's note of condolence was – *māshā Allāh* – filled with wisdom."

Hadrat Muslihul Ummat wrote on the same note:

Al-hamdulillāh the reply which I gave to ʿAbd al-Mājid Sāhib's note of condolence appealed to you. I need the focus of people like you because spiritual benefit is dependent on it. And the fundamental basis is the special grace of Allāh *taʿālā*. Success is achieved through it alone, and whatever we achieve is dependent on it.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

Hadrat Maulānā Manāzir Ahsan Gīlānī

(passed away in June 1956)

He developed faith and confidence in Hadrat after reading the article, *Four weeks in a kahf (cave)*, which was written by Maulānā ʿAbd al-Bārī Nadwī *rahimahullāh* and published in *Sidq Jadīd*. He personally expressed his impressions to Maulānā ʿAbd al-Bārī Sāhib in the following words:

> Let alone others, I myself came to know of this hidden light of knowledge and guidance through you. However, I received it at a time when there is no possible way of my deriving benefit from him.
>
> My physical condition has become so topsy turvy that merely hearing the name of these pious personalities is a great thing for me.

Maulānā Manāzir then wrote a few letters to Hadrat. His internal sentiments and faith can be gauged from them.

Hadrat Maulānā Manāzir's first letter

Hadrat Maulānā Sāhib, *may Allāh extend his shadow.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

By virtue of the article of Maulānā ʿAbd al-Bārī Sāhib Nadwī, I can see that my heart is increasingly inclining in an extraordinary manner towards your respected self. I realize that I can still gain the pleasure of Hakīm al-Ummat's *quddisa sirruhu* companionship. My hopes have been revived in my heart. If only my physical condition permitted me to undertake the pains of a journey to come and meet your respected self and not be deprived of your supplications.

I place my hopes solely in Allāh *taʿālā*. If He wills, anything is possible. This is why when I get an

opportunity to address the close friends of Allāh *taʿālā*, I request them to make *duʿā’* for me to be able to reach Him. Allāh *taʿālā* alone will reward you.

Was salām
Manāzir Ahsan Gīlānī

Hadrat’s reply

Maulānā, *may Allāh perpetuate his blessings.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I received Janāb Maulānā’s letter. You stated in your letter:

> By virtue of the article of Maulānā ʿAbd al-Bārī Sāhib Nadwī, I can see that my heart is increasingly inclining in an extraordinary manner towards your respected self.

The only thing I can say in reply to it is:

الأرواح جنود مجندة، فما تعارف منها ائتلف

The souls are different types of armies. Those that recognized each other [in the world of souls – ʿālam al-arwāh], will be inclined to each other [in this world].

For a heart to have an extraordinary inclination towards someone without having seen him is because of this very recognition [mentioned in the above Hadīth].

As for what you said about the companionship of Hadrat Hakīm al-Ummat *quddisa sirruhu*, what can I say about it? It is based solely on the good thoughts of friends. All I can say is that I take his name.

I was very saddened to hear about your illness. I am making ardent *duʿā’* for you to Allāh *taʿālā*. May He bless you with good health quickly and fulfil all your hopes.

Was salām
Wasīyyullāh, *may Allāh pardon him.*
Fatahpūr Tālnarjā

Hadrat Maulānā Manāzir's second letter

In the noble court of Sayyidunā Maulānā Wasīyyullāh Sāhib

متعنا الله بطول بعقائه، ونور قلوبنا بنور قلوب أحبائه

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Despite my inability to speak to you directly, I got the courage to present this note through Maulānā ʿAbd al-Bārī Sāhib Nadwī.

Hāfiz rightly said in the following couplet:

> When the antimony of our eyes is the dust of your threshold, where can we go to? You yourself tell us, where else can we go to?

The high class of spiritual masters who had been rendering the service of coming to the help of lost souls suddenly disappeared from before our eyes. Thresholds of refuge became hidden from the eyes of oppressed and broken people like us. All thanks to Allāh *taʿālā* – the independent, the One whose help is sought and the affectionate – for having provided us with some means of gaining access to your sanctified door. I am clearly perceiving the effects of Hadrat's *duʿā's* and attention.

I am presenting this note to Hadrat so that he may continue making *duʿā'* for me and focussing his attention on me.

If only I had the ability to undertake a journey so that a sinful and ignorant person like myself could come and have the honour of meeting Hadrat. If not,

> If we pass away, you must accept our apology. Many hopes are dashed.

I am the dust at the feet of the righteous, the martyrs and the truthful.
Manāzir Ahsan Gīlānī, *may Allāh forgive him.*
16 November 1955, Gīlān, Bihār.

Hadrat's reply

My respected and honourable brother, *may Allāh perpetuate your greatness.*

After waiting for your letter, I was pleased to receive it. It brought me great joy and tranquillity. I am practising on:

> O Hāfiz! It is your work to continue supplicating and nothing else.

I am continually making *duʿā'* for you as requested by yourself. May Allāh *taʿālā* inspire us to practise on:

أَمَّنْ يُّجِيْبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْءَ

Who is that responds to the distressed when he calls Him, and removes the hardship…[1]

If this happens, we will succeed. We have many hopes in Allāh *taʿālā*. May He fulfil the hopes of His servants. Maulānā *rahimahullāh* says:

> Allāh *taʿālā* alone knows your wishes. Allāh *taʿālā* fulfils the needs of those who fear Him.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

---

[1] Sūrah an-Naml, 27: 62.

Hadrat Maulānā Saʿīd Ahmad Akbarābādī

Hadrat Muslihul Ummat probably met him in 1384 A.H. in ʿAlīgarh when Hadrat was staying in Anaunah House of Hakīm Ifhāmullāh Sāhib where he was conducting daily assemblies and discourses for the guidance and rectitude of people, and rendering *Dīnī* services to them.

When Maulānā Akbarābādī heard of Hadrat's stay, he sought permission to visit him and wanted to make an appointment. Hadrat granted permission and also set aside a certain time for him. He arrived at the appointed time and met Hadrat. Hadrat accorded special treatment to him and received him very warmly. Hadrat stood up to embrace him. Maulānā Akbarbādī personally described all this in detail to me when I met him at Nadwatul Musannifīn in Delhi. He added: "When Maulānā embraced me, I felt as though his chest was like a furnace and I could feel the heat. In fact, I still perceive that heat in my heart."

This statement of Maulānā Akbarābādī is a real testimony to Hadrat's spiritual state and condition, and his attainment of Allāh's *taʿālā* love and affection.

The Maulānā then sought Hadrat's advice via someone. Hadrat asked me to note the following Hadīth, and sent it to him:

بلغه أن عيسى بن مريم كان يقول لا تكثروا الكلام بغير ذكر الله فتقسو قلوبكم، فإن القلب القاسي بعيد من الله ولكن لا تعلمون، ولا تنظروا في ذنوب الناس كأنكم أرباب، انظروا في ذنوبكم كأنكم عبيد، فإن الناس مبتلى ومعافى، فارحموا أهل البلاء واحمدوا الله على العافية.[١]

---

[1] جمع الفوائد، ج ٢، ص ٢٧٨.

Hadrat ʿĪsā ʿalayhis salām used to say: Do not speak excessively about other things apart from the remembrance of Allāh taʿālā or else your hearts will become hard. And a hard heart is very far from Allāh. Since this [closeness and farness is a spiritual matter] you do not realize it. Do not look at the sins of people as though you are a Lord [i.e. do not look with pride and scorn]. Look at your own sins as though you are slaves. This is because people are put through trials (sinners) and others experience wellbeing (obedient servants). You ought to have mercy on those who are put through trials and thank Allāh taʿālā over your own wellbeing.

This Hadīth obviously contains very lofty themes. We ought to practise on it. Now read the note which Hadrat Muslihul Ummat wrote to it:

This Hadīth shows the prohibition of showing pride on sinners. In fact, it proves the merit of showing mercy to them. This is the character and trait of the Prophets *ʿalayhimus salām*. What right do the followers of Prophets have to deviate from this path?[1]

---

[1] *Wasīyyatul Akhlāq*, p. 69.

Hadrat Maulānā Muftī Muhammad Shafiʿ Sāhib

(*khalīfah* of Hadrat Hakīmul Ummat)

He was Hadrat's classmate in Dār al-ʿUlūm Deoband. The two had pledged *bayʿah* to Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* and were conferred with *khilāfat* from him. By the will of Allāh *taʿālā*, both of them made immense contributions to the *Dīn* and *tarīq*. This is the favour of Allāh *taʿālā* which He bestows on whomever He wills.

After the demise of Hadrat Muslihul Ummat, Hadrat Muftī Sāhib wrote an article titled, *Oh Hadrat Maulānā Wasīyyullāh* which was published in *al-Balāgh*. The entire article is quoted in the first part of this biography. The reader may refer to it there.

We now quote a letter of Hadrat Muftī Sāhib and Hadrat's reply to it. *Inshā Allāh*, it will serve as an admonitory lesson for us all.

Hadrat Muftī Sāhib's letter

Our respected leader Hadrat Maulānā Wasīyyullāh Sāhib, *may his blessings remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

It is a very strange situation that I am getting an opportunity to write to you after such a long time. Anyway, I am suffering from stomach and spiritual ailments. This is a time of tribulations. I am hopeful of your *duʿā's* for my righteousness all the time – in life and in death.

Was salām

Muhammad Shafīʿ, *may Allāh pardon him.*
27/5/1383 A.H.

Hadrat’s reply

To the respectable Janāb Muftī Sāhib, *may your greatness and blessing remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I cannot describe the joy I experienced at receiving your letter. May Allāh *taʿālā* reward you. You are absolutely correct in what you wrote. I also believe the same thing. I tread very carefully and remain fearful all the time [with regard to this era of tribulations]. I make *duʿā’* for your respected self, constantly think of you and will continue thinking of you. *Inshā Allāh*, I request you for more *duʿā’s*.

That is all.

Wasīyyullāh, *may Allāh pardon him.*
9 Rajab 1383 A.H., Allāhābād

Hadrat Muftī Sāhib’s letter

To my dear friend, Sharāfat Husayn Sāhib Allāhābādī

I received your letter and was pleased at hearing about your wellbeing. I was overjoyed at hearing about the affection and concern of my respected brother Maulānā Wasīyyullāh Sāhib for a worthless person like me. After conveying my *salām* to him, request him for *duʿā’s* because I am in my final hours and I have no possessions for the journey. I do not know whether the tasks in which I pass my time are accepted [by Allāh *taʿālā*] or not. I am blackening my record by day and night. I cannot obtain privacy and concentration. Make *duʿā’* Allāh *taʿālā* enables me to spend my time in His remembrance and makes the remainder of my life an atonement for my past life.

Was salām
Muhammad Shafīʿ
6/6/1387 A.H.

❁❁❁

The following couplet came to my mind the moment I read the above letter of Hadrat Muftī Sāhib:

> He enjoys honour over the angels because he has obliterated himself; he does not consider himself to be better than a dog.

Hadrat Muftī Sāhib's humility and submission despite his erudition and merits are really signs of his sincerity and self-effacement. It is this very recognition of the self which is the means for the acquisition of the true recognition of Allāh *taʿālā* and all other excellent qualities. This is what Hadrat Sayyidunā ʿAlī *radiyallāhu ʿanhu* meant when he said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

The one who recognizes his self recognizes his Allāh.

A person is prone to deception and arrogance as long as recognition of the self is not acquired. No sooner he acquires this bounty, he falls from his own sight. Maulānā Muhammad Ahmad Sāhib conveys this in the following couplet:

> No sooner our eyes opened to the reality, we fell from our own sight. [we considered ourselves to be worthless]

When a person develops self-effacement, anonymity, humility and submission, then as per the norm of Allāh *taʿālā*, he is conferred with the beauty of greatness, loftiness and respect in the eyes of the creation. The condition of our pious elders is testimony to this. May Allāh *taʿālā* inspire us to understand the ways of our elders and to practise accordingly. Āmīn.

The respectable Maulānā ʿAbd ar-Rahmān Sāhib Jāmī writes in *Maʿrifat-e-Haqq*, Shawwāl 1394 A.H., p. 28:

When we met Hadrat Muftī Sāhib in Makkah Sharīf, he went at length in speaking about Hadrat [Muslihul Ummat]. He said in this regard:

Brother, this was our Maulānā's condition from the very beginning. He used to remain aloof from everyone and everything. He recoiled from gatherings, found affinity with privacy, and remained silent most of the time. He was naturally inclined to obscurity and anonymity. His quest for and affinity with Allāh *taʿālā* had created a special distinguishing effect on his face and his external condition.

Consequently, from that very time, we used to think to ourselves and say: We will see where these beginning stages will convey him to, and what his final stages will be. This is why I was not overly surprised when I heard over the radio that he had passed away at sea and was buried at sea. After all, we expected such situations from him. A person who spent his life in obscurity received a death in line with it. May Allāh *taʿālā* immerse Hadrat in His mercy.

> We are disgraced when we die. We should rather drown in the sea so that neither would our body be carried nor would we have a grave.

I think Hadrat Muslihul Ummat was expressing the condition of his heart when he used to recite the following couplet quite often:

> Where will you ever place flowers over my grave when you will not even be able to throw soil over it!?

This is exactly what happened. May Allāh *taʿālā* shower His mercy on him and illuminate his resting place.

Maulānā At-har ʽAlī Sāhib Bangālī

(*khalīfah* of Hadrat Hakīm al-Ummat Maulānā Thānwī *rahimahullāh*)

Maulānā's letter

Respectable Hadrat, *may Allāh extend your shadow.*

As-salāmu ʽalaykum wa rahmatullāhi wa barakātuh

I continually receive information about Hadrat's wellbeing, and phenomenal *Dīnī* and spiritual services from my beloved Maulwī Sāhib. On hearing about all this, my heart gushes forth with this *duʽā'*: "May Allāh *taʽālā* enable you to confer even more bestowals and blessings to the people. May He bless you with the highest levels of proximity in order to perpetuate this *silsilah*. Āmīn.

It is my heartfelt desire for Allāh *taʽālā* to enable this worthless person the ability to visit you and have the honour of obtaining your *duʽā's*. As per the instruction of Hadrat Aqdas Maulānā Thānwī *rahimahullāh*, I left my beloved hometown, Salhat, and settled down in a place under the district of Mayman Singh where people were generally fleeing from *Dīn* and inclining towards irreligiousness. *Al-hamdulillāh*, through the blessings and *duʽā's* of Hadrat [Thānwī], Allāh *taʽālā* enabled this weak person to do work which was unexpected of him. Among these works is the establishment of Jāmiʽah Imdādīyyah which is a glaring miracle of Hadrat [Thānwī].

Approximately five million rupees were spent in constructing the buildings. We have about 700-800 students who are studying under righteous and practising *ʽulamā'*. *Al-hamdulillāh*, they are also receiving spiritual training. The building is being expanded at present. The *masājid* are getting filled and

people are now becoming inclined towards *Dīn* and Islamic sciences. All praise is due to Allāh *taʿālā*.

I request Hadrat Wālā for *duʿā's* for Allāh *taʿālā* to bless these institutes with continuity.

My heart desires Hadrat to come and visit this region. It will be a great honour for us. If your *Dīnī* and worldly engagements permit and our request is worthy of acceptance, it will be to our advantage.

Was salām

Request for *duʿā's*
At-har ʿAlī, *may Allāh pardon him.*

Hadrat's reply

Respected Maulānā At-har ʿAlī Sāhib, *may Allāh increase your love.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I was very happy to hear about the *Dīnī* progress which is taking place there because of your efforts. Allāh *taʿālā* is accepting your work. There can be no greater capital for us. You wrote about my coming there. My reply to it is that if you were to come here, it will be a source of many blessings for us because I have not been able to do much over here. Maybe if you come to visit us, then through your blessings we will be able to achieve something, and people will get into action.

I needed to say one more thing:

Hadrat Shaykh Muhibbullāh Sāhib Allāhābādī *rahimahullāh* is from among our *mashā'ikh*. After receiving *khilāfat* from Shaykh Abū Saʿīd Gangohī *rahimahullāh*, for some reason, he did not want to continue living in his hometown (which was in Sadarpūr, on the outskirts of Lucknow). So he proceeded to Radaulī Sharīf. Then acting on the advice

of Shaykh Radaulwī *ra<u>h</u>imahullāh*, he settled down in Allāhābād. Similar incidents can be experienced by others as well. Allāh *taʿālā* is the supervisor of our affairs and He alone guides to the straight path.

Was salām

Wa<u>s</u>īyyullāh, *may Allāh pardon him.*

Hadrat Maulānā Hifz ar-Rahmān Sāhib Sewhārwī

The respected Maulānā came to visit Hadrat who received him very warmly and with much respect. He made sincere request to Hadrat for *duʿā's* by saying: "Hadrat! We are rendering services externally, but we are in real need of your *duʿā's* and focus for our spiritual progress."

Soon after this, the Maulānā fell ill. He would write letters to Hadrat regularly requesting for *duʿā's*. Hadrat was very particular in replying to his letters. I remember on one occasion when the Maulānā wrote a letter to Hadrat, he included a reply envelop. Hadrat replied: "There is no need for Janāb to include a reply envelop. You may continue informing me about your condition and I will continue replying." Hadrat did not stop there; instead, he placed the Maulānā's reply envelop inside his own and sent it back." The two continued corresponding with each other until the very end. May Allāh *taʿālā* shower His mercy on him.

Maulānā Hakīm Shams ad-Dīn Sāhib Lucknowī

(*khalīfah* of Hadrat Muslihul Ummat)

He became familiar with Hadrat Muslihul Ummat because he was treating Hadrat's brother, Mukarram Qārī Muhammad Mubīn Sāhib. The bond increased to the extent that Hadrat conferred *khilāfat* to him. Hadrat went to him in Lucknow when he suffered from a stroke. *Al-hamdulillāh* he benefited a lot from his treatment. Together with medical knowledge, Hakīm Sāhib had a lot of affinity with *Dīnī* knowledge. Consequently, his conversations appealed to Hadrat who used to listen to him attentively.

He said to one *hakīm* on one occasion: "Do you know how medical knowledge became wasted?" He then said: "It was destroyed with the destruction of medical clinics. This knowledge is practised through the clinics. When the clinics are destroyed, it is inevitable for medical knowledge to be destroyed."

This statement appealed to Hadrat tremendously and said: "Hakīm Sāhib is crying over the destruction of medical knowledge, and I am crying over the fact that the knowledge of character and knowledge of *tasawwuf* has come to an end. The reason is the same; the spiritual clinics are not practising and proliferating this knowledge."

The Hakīm Sāhib's love and faith in Hadrat can be gauged from the letter which he wrote to Hadrat a few days before Hadrat's journey to the Kaʿbah. He wrote: "I was extremely happy to hear that you will soon be travelling to perform the hajj of Allāh's House. Thousands and thousands of thanks to Allāh *taʿālā* for having improved Hadrat's physical health and strength to make this journey easy for Hadrat. I hope that the air of the Hijāz will suit Hadrat's temperament. Although we

and the rest of the Muslims of India will be deprived of Hadrat's blessings and bestowals for a few months during your absence, *inshā Allāh* it will be made up for by Hadrat's spiritual focus and *duʿā's*."

Like myself, he was very attached to Hadrat, but because of certain commitments and obstacles, he could not join Hadrat on this journey. But his eyes and heart remained with him.

> Your face itself is a place to be visited, where are you going to visit? The eyes and heart of Saʿdī are with you so that you do not think that you are going all alone.

Maulānā ʿAbd ar-Ra<u>h</u>mān <u>S</u>ā<u>h</u>ib Baykhūd

He was originally a resident of Mubārakpūr, district Aʿ<u>z</u>amgarh. But he first emigrated to Dhākā and then to Karachi in 1972. He was a special friend of Maulwī ʿAmmār A<u>h</u>mad <u>S</u>ā<u>h</u>ib. *Māshā Allāh*, he was an *ʿālim* and had a special interest in poetry and prose.

He had a special bond with <u>H</u>a<u>d</u>rat since a long time. When <u>H</u>a<u>d</u>rat was a teacher at Madrasah I<u>h</u>yā' al-ʿUlūm Mubārakpūr, he stayed at his house.

He continued corresponding with <u>H</u>a<u>d</u>rat for as long as he was alive. I am quoting one part of a letter from which his faith in and deep attachment with <u>H</u>a<u>d</u>rat can be gauged.

In the name of Allāh

To my master, leader and beloved. May Allāh *taʿālā* enable us to benefit from your bestowals.

As-salāmu ʿalaykum wa ra<u>h</u>matullāhi wa barakātuh

<u>H</u>a<u>d</u>rat's reply brought peace and tranquillity to me. When I compare <u>H</u>a<u>d</u>rat's extreme affection towards a worthless person like me, I am filled with remorse over my condition and my heart gushes forth with *duʿā's* for <u>H</u>a<u>d</u>rat. May Allāh *taʿālā* confer <u>H</u>a<u>d</u>rat with the highest levels of proximity, and may He bless us with His proximity, enthusiasm to obey Him and His love by virtue of our affiliation with <u>H</u>a<u>d</u>rat.

I spent a few days of Rama<u>d</u>ān al-Mubārak with Mu<u>h</u>taram <u>H</u>a<u>d</u>rat Maulānā <u>Z</u>afar A<u>h</u>mad <u>S</u>ā<u>h</u>ib ʿUthmānī *mudda <u>z</u>illuhu* and I received his *duʿā's* as well. I learnt that <u>H</u>a<u>d</u>rat Maulānā Shāh ʿAbd al-Ghanī <u>S</u>ā<u>h</u>ib Phūlpūrī *mudda <u>z</u>illuhu* will soon be coming here from Karachi to Dhākā. If <u>H</u>a<u>d</u>rat permits, I would spend some of my free time in his company. When I present myself in the company of these personalities I go with

the sole intention of obtaining their *duʿā's*. As for the fortune of being an associate, that – *al-hamdulillāh* – I have acquired from just one court. And that is enough for my *Dīnī* and worldly life. All praise is due to Allāh *taʿālā* for this.

Al-hamdulillāh the month of Ramadān al-Mubārak was spent with many blessings. I was able to perform *iʿtikāf* in the last ten days and also spent some time in *dhikr, fikr, tasbīh wa tahlīl* (different forms of remembrance of Allāh *taʿālā* and glorifying Him).

May Allāh *taʿālā* honour all this with acceptance. Some religious and sincere people occasionally force me to speak something about *Dīn* in the *masājid*. I think to myself that if I do not say anything, it might amount to *kufrān-e-niʿmat* (ingratitude to Allāh's favours). And if I want to say something, my lack of actions makes me ashamed. Whatever subject matter comes easily to my mind, I explain it concisely to the brothers with the intention of saving myself from depriving fellow brothers from such knowledge. But my heart really desires to stay aloof from everyone, and go to a place of anonymity where no one knows me.

Oh! There are times when I can fully imagine Hadrat's blessed assembly while I am standing far away, looking longingly at this assembly.

> What a lovely day that is when I go out of love to the door of my shaykh seeking comfort for my heart.
>
> I took a vow that if divine decree is with me, I will go happily to the door of my shaykh while singing an ode.
>
> What a lovely day that is when I go to the door of my shaykh with a burning heart and tearing eyes.

> What a lovely day that is when I pass through these deserted places in order to obtain a cure for my wounded heart.
>
> What a lovely day that is when this failing soul beholds a glittering garden while I am proceeding with worries.
>
> That shaykh of Fatahpūr who opens the locked hearts. I am a beggar who is going to that centre of cognition.
>
> O Allāh! Through the blessings of Shaykh Wasīyyullāh, enable Baykhūd to reach there quickly because I am going to that beloved personality.

I humbly request Hadrat for his special *duʿā's*.

Maulānā Baykhūd also composed some lines of poetry in praise of Hadrat:

> Allāh *taʿālā* is witness to the fact that the day I received the companionship of my mentor, I received Paradise in this world.
>
> Being at a distance from him did not prevent me from receiving his bestowals. And being especially close to him gave me peace from every sorrow.
>
> His every statement was an explanation of the Qur'ān, and in every action of his I found an exposition of the Sunnah.
>
> He who enabled me to traverse the stations of many years within a few moments. From whose every word I found a commentary of the Tarīqah.

He is the Shiblī of our era, the imām of our time, and a unique shaykh. From whose assembly we found the path of guidance.

He is a perfect mentor, the Ghazzālī of our time, and man of illuminated insight. On coming to his threshold, we got freedom from this world.

Oh! Those moments which I enjoyed in close proximity to him – I consider them to be the greatest bounties of my life.

Baykhūd is so proud of being your servant that he thinks he got the kingdom of the world [in your service].

This worthless servant requests your *duʿā's*.

ʿAbd ar-Rahmān Baykhūd, *may Allāh pardon him.*
20 Shawwāl al-Mukarram 1381 A.H.

Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib

Hadrat Shaykh al-Hadīth met Hadrat in Mumbai some time before his demise. Hadrat met him very warmly. Hadrat Shaykh al-Hadīth makes mention of it in his autobiography, *Āp Betī*:

> I reached Mumbai and proceeded immediately to where Hadrat Maulānā Wasīyyullāh Sāhib was staying. We all went to meet him, but on reaching there we were informed that he left this place (Karlā) the very same morning because he was displeased with the people in the assembly. So we went to the new place and presented ourselves to him. Hadrat met us with genuine affection and love and insisted on giving me 100 rupees as a Sunnah gift.

I feel I should quote some of the correspondence between Hadrat Shaykh al-Hadīth and Hadrat Muslihul Ummat from which not only their mutual bond but the good faith which existed between the two could be clearly ascertained.

<u>Hadrat's letter</u>

Respected and honourable brother, *may Allāh perpetuate your greatness.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I received your *salām* and message via Maulwī ʿAbd al-Qayyūm Sāhib, the father of Walīyullāh *sallamahu*. I am grateful for your love and concern. The *Dīnī* work for which Allāh *taʿālā* selected you is an example for others and an occasion of gratitude to Allāh *taʿālā* from you. May Allāh *taʿālā* spread and perfect your bestowals and increase your rank.

I request your earnest *duʿā's* for Allāh *taʿālā* to enable me to maintain the way of our pious elders in these trying times, and to propagate it according to our abilities. I have full hope in Allāh *taʿālā* that through your spiritual focus, I will also be able to do some work. We have no other possessions apart from this.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

Hadrat Shaykh al-Hadīth's reply

Respected brother, *may your ranks increase.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

It was an honour to receive your letter a few days ago. I had been wanting to reply to it since then but despite my incompetence, I have been so occupied that I have even been delayed in carrying out my obligatory duties. I consider Janāb's *duʿā's* to be a source of blessings and pride for me, and request you to make more *duʿā's* for me in the future.

May Allāh *taʿālā* perpetuate your shadow over us for a long time and may He confer you with higher ranks.

Maulwī Walīyullāh *sallamahu* completed the final lesson of *Bukhārī Sharīf* yesterday. I congratulate Janāb for it and also his father through you. I conclude my requesting once again for you to make *duʿā'* for my rectitude and success.

Was salām

Zakarīyyāh, Mazāhir al-ʿUlūm
6 Shaʿbān 1372 A.H.

Hadrat Shaykh al-Hadīth's condolence on the demise of Hadrat's daughters

Respected brother, *may your ranks increase.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I just learnt through the letter of Hakīm Hārūn about the second tragedy. I was very much disturbed by it because the effects of the first tragedy had not disappeared as yet and now this second tragedy befell you. These successive tragedies at a time when you are old and weak can bring nothing but a raise in your ranks and position. May Allāh *taʿālā* forgive the deceased through His grace and kindness, give her place in close proximity to His mercy, and bless the rest of the family, especially Hadrat and the little children with real patience and immense reward. Everyone here in the Madrasah is making *duʿā'* for the forgiveness of the deceased and for patience for the rest of the family. I sent Hakīm Sāhib's letter to the Madrasah requesting the completion (*khatam*) of the Qur'ān and sending the rewards to the deceased.

Was salām
Zakarīyyā, Mazāhir al-ʿUlūm
6 Shawwāl 1379 A.H.

Hadrat's reply

To the honourable Hadrat Maulānā Shaykh al-Hadīth Sāhib, *may your blessings remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Maulwī Hārūn Sāhib conveyed the news about the demise of my two daughters to Janāb and thereby directed Janāb's kind attention to them. I thank you for your kindness and concern. I am very grateful to Janāb for making arrangements for *īsāl-e-thawāb* (conveying of rewards) for my daughters. May Allāh *taʿālā* extend your affectionate shadow over us for a long time to come and may such affections remain forever. Āmīn.

Was salām

Wasīyyullāh, *may Allāh pardon him.*[1]

Hadrat Shaykh al-Hadīth's letter

Respected brother, *may your ranks increase.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope you are well. I am writing this letter for a special reason. Some people come to visit me on Fridays. A *maulwī sāhib* asked me this question: "Can a person commit a sin after having obtained *wusūl* (after having reached Allāh)?" I said that it is possible, while *ʿismat* (to be *maʿsūm* – divinely protected from sin) is reserved for the Prophets. He replied: "Hadrat Hakīm al-Ummat *nawwarallāhu marqadahu* says that *maʿsiyat* (committing a sin) is not possible after *wusūl*."

At the time, I reprimanded him saying: "If you already knew Hadrat's [Thānwī's] view on this issue, why did you ask me?" But at the same time I felt I ought to ask you if you know anything about Hadrat Hakīm al-Ummat's view in this regard.

If by *wusūl* we mean some other higher rank, then what is that rank? After all, *maʿsiyat* was committed by the Sahābah as well. Similar lapses and slip ups are also recorded with regard to some of the senior *mashā'ikh* of the past. The incident concerning Shaykh ʿAbdullāh Andalūsī is well known. There are other similar incidents concerning the *mashā'ikh* of *sulūk*.

This worthless servant is very much in need of your *duʿā's*. I hope you will help me with your *duʿā's*.

Was salām

Muhammad Zakarīyyā

---

[1] Quoted from *Maʿrifat-e-Haqq*, July 1975, p. 29.

Hadrat's reply

Take note, respected brother Maulānā Sāhib, *may your blessings remain eternal.*

Al-hamdulillāh I am well. I received your letter. You are asking me about this issue while – *māshā Allāh* – you yourself are an *ʿālim* and you have knowledge of the Qur'ān and Sunnah. There is no issue of *tasawwuf* which is against the Qur'ān and Sunnah. If – Allāh forbid – anyone did say anything contrary to it, it will not be accepted.

I do not know when Hadrat Maulānā Thānwī *rahimahullāh* made this statement. Had his words been in front of me, I could have said something. Nevertheless, whatever you said is correct. I heard from Hadrat [Thānwī] the exact opposite of what that [*maulwī sāhib*] said. Hadrat [Thānwī] quoted the following statement of Hadrat Junayd *quddisa sirruhu*:

سئل الجنيد هل العارف يزني، فأطرق رأسه مليا ثم رفع وقال: وكان أمر الله قدرا مقدورا.

This clearly shows that occasional sinning does not negate *wilāyat* because a *walī* is not *maʿsūm*.

The marginal notes to *Risālah Qushayrīyyah* have a wonderful discussion on this subject:

ولا ينبغي للمريد أن يعتقد في المشائخ العصمة وإن كانوا محفوظين، لأن ذلك يخالف الواقع ولأنه يؤدي إلى نفرته منهم وعدم انتفاعه بهم إذا صدر منهم ذنب، والفرق بين العصمة والحفظ أن العصمة تمنع جواز وقوع الذنب والحفظ لا يمنع عنه، ولأن الله تعالى يحفظ من يشاء ويترك من يشاء، لأن الأولياء لا يقدح زللهم قواعد الدين بخلاف

الأنبياء، فإن المعجزة دلت على عصمتهم فيما يخبرون به من الله تعالى وفيما يفعلونه بيانا للتكليف، فعلم أنه ليس للمريد أن يعتقد في المشائخ.[1]

However, there is one similar issue which the Sufis explain:

الفاني لا يرد

In other words, after a person reaches a level of *fanā* and *wuṣūl* (complete immersion in Allāh *taʿālā*), he does not go back to his previous old condition just as a ripe fruit does not become green again. Qāḏī Thanā'ullāh Pānīpattī Ṣāḥib writes in this regard in *Irshād aṯ-Ṯālibīn*:

> When a Sufi reaches the level of *fanā*, he does not go back. Those who have gone back did so before attaining the rank of *fanā*. I prove this point from the following words of Allāh *taʿālā*:
>
> وَمَا كَانَ اللّٰهُ لِيُضِيْعَ إِيْمَانَكُمْ إِنَّ اللّٰهَ بِالنَّاسِ لَرَؤُفٌ رَّحِيْمٌ
>
> Furthermore, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said that Allāh *taʿālā* does not snatch away His servants. Rather, He snatches away knowledge by taking away the 'ulamā'. This shows that He does not take away genuine īmān and internal spiritual knowledge.

I say that the following question and answer of Heraclius is a clear proof on this issue when he asked Abū Sufyān:

وسألتك أيرتد أحد سخطة لدينه بعد أن يدخل فيه، فذكرت لا، ففيه دليل صريح لهذه المسألة. والله أعلم.

Heraclius observed:

---

[1] رسالة قشيرية، ص ٢٠١.

I hope that this will explanation will satisfy you further.

I make *duʿā’* for you and request your *duʿā’s*.

Was salām

Wasīyyullāh, *may Allāh pardon him.*
5/6/1386 A.H.

Hadrat Shaykh al-Hadīth’s letter

Respected brother, *may your ranks increase.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Your letter brought immediate honour and satisfaction to me. This worthless person [Hadrat Shaykh al-Hadīth is referring to himself] had the same answer in his mind but when that *maulwī sāhib* quoted Hadrat Hakīm al-Ummat’s statement to the contrary, I got a bit worried. My concern has been removed from Janāb’s explanation. May Allāh *taʿālā* reward you.

This worthless person is making *duʿā’* for Janāb’s health, strength, additional bestowals and blessings, together with a long life with wellness. I also request you to make *duʿā’* for my forgiveness and for the pardoning of my sins. I still do not know Janāb’s address, so I am sending this letter via Janāb al-Hāj Muhammad Yaʿqūb Sāhib.

Was salām

I make *duʿā’* for you and request your *duʿā’s*.

Zakarīyyā Kāndhlawī, 1387 A.H.

Hadrat’s reply

Take note, respected brother Maulānā Sāhib, *may your blessings remain eternal.*

Al-hamdulillāh my letter provided you with additional satisfaction and was a means of removing your concern. All praise is due to Allāh, I am quite well at the moment. I consider this to be solely as a result of sincere *duʿā's* from people like you. When people like you say or write something, it gives me a lot of strength. I too am making *duʿā'* for you and request your *duʿā's*.

Was salām

Wasīyyullāh, *may Allāh pardon him.*

Glory to Allāh! After reading these letters, a wide door of mutual love, affection, sincerity and excellent character opens before us. This is a clear proof of the big-heartedness and open-mindedness of our elders. In fact, it shows their love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and total emulation of him because he said: "Have love for each other."

May Allāh *taʿālā* embellish us – the associates – of these elders with the same excellent qualities. Āmīn.

My personal good fortune

I visited Hadrat Shaykh al-Hadīth Sāhib in Shaʿbān 1392 A.H. when I went to Mazāhir al-ʿUlūm Sahāranpūr to attend the marriage of the daughter of Maulānā Taqī ad-Dīn Sāhib. The latter Maulānā introduced me to Hadrat Shaykh al-Hadīth who expressed his joy at meeting me. I had the opportunity of joining the *majlis-e-dhikr* after the *fajr salāh* and also the *musalsalāt* lesson. I was also conferred with the fortune of *ijāzat-e-musalsalāt*. This is from the grace of Allāh *taʿālā*.

I then went for hajj in 1398 A.H./1978. I had the golden opportunity of remaining in Madīnah Munawwarah for almost two months. I used to attend Hadrat Shayhk al-Hadīth's assemblies most of the time. He used to accord

me special attention. I happened to go one day after the *ʿishā salāh*. Hadrat Shaykh al-Hadīth said to his close associates: "Feed the son-in-law of Shāh Sāhib." They seated me in a room with Hadrat's special *khulafā'* and associates and I started eating with them. I then heard Hadrat calling out: "Where is Shāh Sāhib's son-in-law? He must come and eat with me." I proceeded to the room of Hadrat Shaykh al-Hadīth and had the opportunity of eating with him. May Allāh *taʿālā* bestow this insignificant person the fruits of that meeting, the bestowals and blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and may He bless me with a good end. Āmīn.

Hadrat Hakīm al-Ummat

It will be a great injustice – in fact, our own deprivation – if we do not make mention of Hadrat Muslihul Ummat's mentor, Hadrat Hakīm al-Ummat Mujaddid al-Millat Maulānā Ashraf ʿAlī Thānwī *nawwarallāhu marqadahu*, and the mutual bond which existed between them.

It is a well known fact that a shaykh/murīd (mentor/disciple) relationship existed between them, and that Hadrat Muslihul Ummat received *ijāzah wa khilāfah* (permission to induct *murīds*) from Hadrat Thānwī *rahimahullāh.*

An intense desire and yearning embedded itself in my heart to certainly include a section on Hadrat Hakīm al-Ummat *rahimahullāh* in this chapter so that those who are affiliated to this *silsilah* may experience joy from it, and the associates and followers of these reformers may ascertain the nature of the relationship between the two and thereby take a lesson and an admonition from it.

The bond which existed between the two demanded that I commence this chapter with Hadrat Hakīm al-Ummat *rahimahullāh*, but I was unwittingly inclined to commence it with Shaykh al-Islam Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* and conclude it with Hadrat Hakīm al-Ummat *rahimahullāh* so that it may serve as the crowning touch. An Arabic saying goes:

وَلِلنَّاسِ فِيْمَا يَعْشِقُوْنَ مَذَاهِبُ

People have different ideas about what they like.

In order to display this mutual bond, I feel it most appropriate to quote those letters of Hadrat which he wrote to Hadrat Thānwī *rahimahullāh* in which he describes his spiritual condition, and the replies which Hadrat Thānwī *rahimahullāh* sent in which he provides

the treatment for that condition. In this way, the love, faith and affinity which Hadrat had with his shaykh will become clear. Furthermore, Hakīm al-Ummat's proficiency, farsightedness and insight in the field of rectification, and his affection towards a genuine disciple will all come to the fore.

I am confident that after studying these letters, general seekers will gauge the etiquette of *tasawwuf* and the rights of a shaykh. And ignorant novices like us will learn how to describe our conditions.

> Teach me how to beg and supplicate, O prisoners of this cage! I am a new inmate here.

I think even the *mashā'ikh* and spiritual mentors will gain some insight from reading these letters. They will learn to correctly ascertain the conditions of the *murīds*, their capabilities and their inclinations; and then rectify them accordingly so that no defect and corruption takes place in the *tarīq*.

Study the letters and academic discussions carefully. *Inshā Allāh* it will provide guidelines and prove to be a guiding light as regards shaykh/disciple relationships.

When studying these letters, it is necessary to not only look at them with the external eyes but with the eyes of the heart so that the facts and realities may be exposed. After all, these are the words of lofty and holy people who were embodiments of this couplet:

> Those who have achieved self-obliteration have in fact went beyond mere words and reached the depths of meanings.

Three letters from Hadrat Muslihul Ummat

First letter

To my mentor, master, chief, *may his lofty shadow remain extended.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Condition: I am experiencing immense benefit ever since I presented myself before you. But I cannot understand what benefit it is. I cannot understand anything about my condition which I could present to your respected self. I consider it an explicit lie and hypocrisy to present anything to your respected self [when it is not in me]. In fact, I am not fully convinced that what I am writing in these few lines is true or not. I am writing these lines with much difficulty. When I present myself before you after *zuhr*, I experience a lot of shame. I feel the earth must split and I must be swallowed in it. I feel as if an impure person [referring to himself] is sitting in Hadrat's assembly. I cannot understand this condition. Hadrat, turn your attention to my condition or else it will be most difficult for me.

Was salām
Wasīyyullāh, Aʿzamgarhī

Reply: These are the very things which lighten the path. They are mercies from Allāh *taʿālā*. They are the effects of self-effacement (*fanā*) which is the objective. There is nothing to worry about. When spiritual training is expedient, we will change its nature so that it becomes beneficial. The essence is:

> Whatever condition a seeker experiences in the path of tasawwuf is to his advantage.

Second letter

To my mentor, master, chief, *may the bestowals of your sun continue shining brightly over us.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Reply: As-salāmu ʿalaykum.

Condition: I reached home safely via Lucknow.

Reply: Al-hamdulillāh.

Condition: May Allāh *taʿālā* keep Hadrat with us with peace and blessings for a long time to come. Āmīn. Tell me about your wellbeing.

Reply: By the grace of Allāh *taʿālā*, I am well.

Condition: Through your blessings, Allāh *taʿālā* has put this thought in my heart that Hadrat is a great *sālik* in the path of *sulūk*. Your greatness is naturally increasing in my heart and I am experiencing a unique condition which I cannot describe.

Reply: The colours of love are like spectacles. This is why something which is colourless appears to have some colour in it.

Condition: The following is coming spontaneously onto my tongue: Glory to Allāh! Despite this condition, its effect is that I neither think of any affiliation, faith, love and sincerity. I feel as if I spent my entire life in hypocrisy. I am saying honestly that I am so ashamed over my interaction with Hadrat which was due to lack of recognition that I cannot describe it. I cannot think of any atonement nor is it possible. Just as it is impossible to truly recognize Allāh *taʿālā*, it is impossible to truly recognize His *Auliyā'*. Finally, I make an earnest request to Hadrat to make *duʿā'* Allāh *taʿālā* blesses me with genuine confidence, love and affinity with Hadrat. Everything else depends on this.

Was salām
Wasīyyullāh, Fatahpūr Tālnarjā

Reply: These are all the effects of self-effacement (*fanā*). I congratulate you over acquiring the wealth of *fanā* and I make *du'ā'* for you.

Third letter

To my mentor, master, chief, *may Allāh perpetuate the shadows of your bestowals over us*.

As-salāmu 'alaykum wa rahmatullāhi wa barakātuh

Reply: As-salāmu 'alaykum.

Condition: I am presenting a need from the bottom of my heart with absolute respect and in a beseeching manner to your respected self. Although it is far beyond me, it is not too much for Hadrat's generosity. Hadrat's special temperament is that of *fanā* and *tauhīd*. It would be most wonderful and a great treasure if I were to receive just a glimmer of it. I am saying honestly that my heart remains so concerned and worried all the time as if I am searching for a lost item and I am unable to find it. It is as if I am looking at something and I want to reach it but cannot do so. This is why I am remaining sad. My heart desires to develop this level of bond with Hadrat.

Reply: Do you even have any doubt about not receiving it!? Everything has certain essential properties, and this is the essential property of this treasure.

When it is prudent to do so, you will be informed of it – *inshā Allāh*.

Condition:

> In the presence of your existence, my existence is most astonishing. It is impossible for me to have the power of speech while you are speaking.

I am unable to express everything that is in my heart. I hope Hadrat will console me by pardoning my mistakes.

Was salām
Wasīyyullāh, *may Allāh pardon him.*[1]

Read these letters carefully; not just once, but several times. Self-effacement, anonymity, humility and submission are glaring from every word. This shows Hadrat's genuine sincerity and recognition of his self which is the key to success and the means for acquiring the recognition of Allāh *taʿālā*. As stated by the man of wisdom, Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu*:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

The person who recognized his self has indeed recognized his Allāh.

It becomes clear from these letters that Hadrat's heart had reached a level of restlessness in his quest for Allāh *taʿālā* and it was overflowing with His love. The essential consequence of this had to manifest itself in the form of the Beloved turning His attention and focus on His lover.

> Of what use is a lover when his beloved does
> not keep a watchful gaze on his condition!?

The following famous couplet of Shaykh Farīd ad-Dīn ʿAttār *rahimahullāh* encapsulates this:

> O Farīd! Remain true to your intention so that
> you may receive the key to the treasures.

Moreover, it becomes clear from these letters that Hadrat lowered himself – in fact, obliterated himself – totally before Hadrat Hakīm al-Ummat *rahimahullāh*. By

[1] Quoted from *Hayāt-e-Muslihul Ummat.*

expressing his helplessness and powerlessness, he went to the extent of begging Hadrat Hakīm al-Ummat's attention and kindness. He resorted to absolute respect in requesting his shaykh to make *duʿā'* for his rectification and the acquisition of his goal [Allāh *taʿālā*].

This is the real way: When a *sālik* casts aside pride, arrogance and self-conceit, the oceans of bestowal gush forth, Allāh *taʿālā* takes consideration of his quest and honours him with lofty ranks. Hadrat Muslihud Dīn Saʿdī Shīrāzī *rahimahullāh* expresses this as follows:

> The only way of reaching Allāh *taʿālā* is when the *sālikīn* did not even cast a glance at self-honour and pride. They surpassed the angels in nobility and honour because they did not consider themselves to be any better than dogs.

> Listen to my words which I am saying from the depths of my heart. I obliterated myself for him, only then did the garden of my heart come into bloom.
>
> When someone cast a special gaze of affection on me, my dead heart was revived like the spring season.
>
> Why should I not sacrifice my life, heart and everything else for him through whose kindness I even found a medication for my incurable pain.

My heart compels me to ask you [dear reader] to re-read Hadrat Muslihul Ummat's first letter and look at the high level of words of self-effacement about himself in it. Then re-read Hadrat Hakīm al-Ummat's reply which follows:

> These are the very things which lighten the path. They are mercies from Allāh *taʿālā*. They are the effects of self-effacement which is the objective. There is nothing to worry about. When spiritual training is expedient, we will change its nature so that it becomes beneficial. The essence is this:
>
> Whatever condition a seeker experiences in the path of tasawwuf is to his advantage.

Glory to Allāh! What an excellent reply. Each sentence is weightier than a thousand sentences. It confirms the spiritual condition of Hadrat and authenticates it. It also contains glad tidings for the future that Hadrat will – *inshā Allāh* – be given the responsibility of teaching, training and tutoring Allāh's creation. This was corroborated in the best way possible by Hadrat's latter conditions which were as bright as the sunlight before everyone.

Now read the sentence expressing hope and desire in the third letter:

> Hadrat's special temperament is that of *fanā* and *tauhīd*. It would be most wonderful and a great treasure if I were to receive just a glimmer of it.

Look at the reply which Hadrat Hakīm al-Ummat *rahimahullāh* gave:

> Do you even have any doubt about not receiving it!?

Just ponder! What auspiciousness for a genuine *tālib* and sincere *murīd* who expresses his hopes for and seeks a spiritual treasure, and his shaykh and mentor conveys him the good news of having acquired it already. This is undoubtedly a great bounty.

Now tell me! Can any pseudo-shaykh cast any criticism and fault-finding against the lofty conditions of Hadrat Muslihul Ummat!? Never. When such a person does not even perceive the subtleties of this great *sālik* and is unable to understand them, what nonsensical reply will he give!? Therefore, how could a sensitive person like Hadrat remain at peace? He ought to feel restless.

The word *fanā* was mentioned before and will be mentioned later on as well. I feel I ought to quote its meaning from Hadrat's special notebook so that this word and its meaning is understood easily.

> The first stage of *fanā* is when a person's internal bond becomes eternal with Allāh *taʿālā* until it becomes a natural trait and habit of his heart. For example, the power of sight is the essential and natural attribute of the eyes. Once this level of *fanā* is achieved, the heart becomes cut off and separated from everything apart from Allāh *taʿālā*. From the heart itself, there remains absolutely no leaning or inclination towards anyone or anything. The person is directed and steered by Allāh *taʿālā* in every matter.[1]

I think the following text which Hadrat used to quote quite often refers to *fanā* itself:

إذا وقع "الهناية" الرب لم يجد أحدا يأخذ بقلبه يريد إذا وقع العبد في عظمة الله وجلاله وغير ذلك من صفات الربوبية وصرف همه إليها. أبغض الناس حتى لا يسلو قلبه إلى أحد.[٢]

---

[1] *Maʿrifat-e-Haqq*, Shaʿbān 1396 A.H.

[2] مجمع البحار، ١\٧٦.

The essence of the above text is that when a person becomes totally immersed in the greatness, might, power and other attributes of Allāh *taʿālā*, and turns his thoughts totally and absolutely in this direction, his heart will never find consolation from anyone apart from Allāh *taʿālā*. In fact, he will even recoil from the creation.

I am convinced that Hadrat experienced this condition in the beginning. This is the probable reason he used to read the following couplet very often in the early stages of his *sulūk*:

> My heart is not attached to the orchard and it recoils from the desert. Now where can we take this mad man to?

Hadrat used to describe his own condition very often. He used to say: "I had went to Hadrat Maulānā [Thānwī] *rahimahullāh* for my rectification; this is why I used to remain devoted to this purpose. I would carry out and complete whatever tasks he delegated to me, and then go out into the fields. If any of the residents in the *khānqāh* said any harsh words to me, I would bear it patiently and think in my heart: 'These harsh words are beneficial in fulfilling my purpose of *fanā'-e-nafs* (effacement and obliteration of my self). Why, then, should I feel offended?'"

Similarly, if anyone said to him: "We did not see you in the *khānqāh* at Thānabhawan", he would reply: "Brother! Do you think I went there to make a display of myself? I remained focussed and concerned about acquiring the purpose for which I went there." When people describe Hadrat, they say that he was forever in thought and used to remain silent most of the time. He used to remain intoxicated and engrossed in his condition. Hadrat Hakīm al-Ummat *rahimahullāh* quoted the following couplet in one of his assemblies:

> Display your illuminated countenance to us so that people may fall in love with you and become confounded. Open your blessed lips so that everyone – men and women – may lament and beseech you because of your blissful speech.

At the end of the assembly, Hadrat Khwājah ʿAzīz al-Hasan Sāhib Majdhūb *rahimahullāh* who was a *khalīfah* of Hadrat Thānwī, a true lover, and fully aware of his temperament said to Hadrat: "Hadrat Hakīm al-Ummat quoted this couplet for you."

What it meant was that Hadrat had reached the station of *irshād* (guiding and instructing others). He should therefore break his seal of silence and benefit the people with his speech. In this way, Allāh's creation will learn the etiquette of the Tarīqah and injunctions of the Sharīʿah, and practise on them.

I think this is the reason Hadrat used to say quite often: "Man should first become an ear and then a tongue." This is a natural sequence – a child will only utter what he hears. A child who cannot hear will never be able to speak; he will remind dumb for the rest of his life.

In the same way, when a genuine *sālik* remains for many days in the company of a *shaykh-e-kāmil* with sincerity and devotion, practises on the etiquette of companionship, listens to the shaykh's words with an attentive ear, remembers and comprehends them, and then practises on them, then Allāh *taʿālā* opens his chest and fountains of wisdom and cognition gush forth from his heart. Consequently, when he explains the different sciences, the gardens of the hearts start to become green and lush, and the internally sown-field experiences a spring season. This is the secret behind the benefit and effectiveness of the exhortations and discourses of Hadrat ʿAbd al-Qādir Jīlānī *rahimahullāh*,

Hadrat Sayyidunā Rifā'ī *rahimahullāh*, 'Allāmah Ibn Taymīyyah *rahimahullāh*, 'Allāmah Ibn al-Jauzī *rahimahullāh*, Hadrat Maulānā Muhammad Ismā'īl Shahīd *rahimahullāh*, Hadrat Maulānā Muhammad Qāsim Nānautwī *rahimahullāh* and Hadrat Hakīm al-Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*. If the exhortations and statements of these personalities are studied even today, one will experience a unique and distinctive effect in them.

Hadrat Muslihul Ummat used to say: "Instead of saying our own things in our assemblies, if we quote and relate the exhortations and statements of these elders of the *ummah*, it will have a greater effect on the people. The reason is that their every word contained sincerity. Moreover, the effulgence of their heart crept into their words. The effects of all this is therefore inevitable." The fact of the matter is that these personalities did not make speaking their sole objective in the sense that a person makes the greatest of statements in the most eloquent manner without any concern as to whether it has any effect on anyone or not.

The objective of these personalities was to raise the word of Allāh *ta'ālā*, convey Islam, and to pave the way for people to establish a bond with Allāh *ta'ālā*. When they used to speak with this intention, then even a short talk used to have a lot of benefit. Hadrat Maulānā Abul Wafā' Sāhib attended Hadrat's assembly on one occasion and asked: "Hadrat! There seems to be more *Dīnī* work at present than before, but we do not see a lot of benefits! What is the reason for this?" Hadrat replied: "There is no sincerity." The Maulānā was overcome by this reply.

This is why our elders would constantly assess their intention and check whether it is correct even in religious works. They would also evaluate the fruits and results of their speeches to see if any work is carried out or not. Furthermore, they continually made *du'ā'*: "O

Allāh! Put some effect in whatever we say and endow Your creation with benefit.” H̲ad̲rat Maulānā Muh̲ammad Ah̲mad S̲āh̲ib used to say:

> Sayyidunā ʿAbd al-Qādir Jīlānī *rah̲imahullāh* used to say: “O Allāh! I am dumb. When you bring me before an assembly, place some effect in whatever I say. If Your creation does not benefit from my speech, then rather take me back into solitude so that I may occupy myself in Your remembrance.”

We learn from this that when the *Ahlullāh* are brought into gatherings, they come. When they are asked to speak, they speak. This seems to be the condition of H̲ad̲rat as well. Initially he used to remain in solitude all the time and remain silent. But when he was directed by Allāh *taʿālā*, he began delivering talks. Then he spoke a lot. He taught the Qur’ān and Sunnah, expounded on the T̲arīqah, explained the issues related to *sulūk*, if any statement of the Sufis appeared to be against the Sharīʿah, he clarified it and tried to bring it in conformity as far as possible. But if there was no way of conformity, he would reject it without hesitation. These matters are mentioned in his writings. Those who study them deeply will realize them clearly.

He used to speak very often about the injunctions of the Sharīʿah and etiquette of the T̲arīqah. A doctor would say to him: “H̲ad̲rat, it is detrimental to your health to speak for so long. It would be more appropriate to shorten your speech.” H̲ad̲rat would reply: “The T̲arīqah is being obliterated and I must remain silent!? I cannot sit back like an old man; I do not approve of this.”

A person said: “The statements and exhortations of H̲ad̲rat H̲akīm al-Ummat are not quoted and mentioned in *Maʿrifat-e-H̲aqq*.” H̲ad̲rat became displeased by this statement and said: “I am, after all, explaining and

expounding on his statements and exhortations. It is not easy to understand his way. I try to simplify it." Hadrat's explanations are similar to those of Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* who explained the teachings of Hadrat Mujaddid Alf Thānī *rahimahullāh*. Consequently, Allāh's creation benefited tremendously, thousands became his *khulafā'*, and millions were blessed with īmān.

You yourself can see the number of *ʿulamā'* who benefited and are still benefiting from the discourses and writings of Hadrat. Many of his writings are scholarly works which the *ʿulamā'* really approve of.

Hadrat accomplished quite a bit of writing work while Hadrat Hakīm al-Ummat himself was alive. This is not the place for details. Nonetheless, Hadrat Hakīm al-Ummat was considered to be an imām and mujaddid in the department of rectification and spiritual training. His *Tarbīyyatus Sālikīn* is a collection of letters which seekers wrote to him and his replies to them. The foreword to this book was written by Hadrat Muslihul Ummat, approved by Hadrat Hakīm al-Ummat who then instructed its publication and printing.

After studying this Foreword, it becomes clear that Hadrat had a lot of faith in Hadrat Hakīm al-Ummat and had a very strong bond with him. My heart desires to quote the Foreword verbatim and embellish this chapter with it.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

A shaykh holds a very high position because inviting towards Allāh *taʿālā* is the position of prophet-hood, and a shaykh is a representative of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. So there can be no doubt about its importance. The pious elders have a saying:

اَلشَّيْخُ فِيْ قَوْمِهِ كَالنَّبِيِّ فِيْ أُمَّتِهِ

A shaykh among his people is like a Prophet among his ummah.

Hadrat Hāfiz Shīrāzī *rahimahullāh* makes reference to this in the following couplets:

> Do not consider every glittering face to be worthy of love. Every owner of a glass house is not Alexander. In this field [of tasawwuf] there are thousands of points which are finer than hair. Every person who shaves his head is not necessarily a Qalandar.

There are two essentials of this position through which a genuine shaykh and an impostor can be differentiated. (1) He must possess absolute proficiency in recognizing the capabilities and innate inclinations of the seekers (*tālibīn*). (2) He must be totally skilled in the field of instruction and spiritual training. The respect which he has for the *mashā'ikh* can be gauged from his methodology of instruction and spiritual training. His popularity among the scholars is based on his methodology of instruction and spiritual training. The shaykh who enjoys prominence over all his contemporary *mashā'ikh* as regards his methodology of instruction is known as Qutb al-Irshād. This was enjoyed by Sayyid at-Tā'ifah Hadrat Junayd Baghdādī *quddisa sirruhu*, Hadrat ʿAbd al-Qādir Jīlānī *quddisa sirruhu* and others.

One point which is worthy of consideration is the method of rectification of these personalities, and to see if this method is still prevalent among the *mashā'ikh* or whether it has changed. As regards the first point, Shaykh Muhīyy ad-Dīn ibn al-ʿArabī says on page fourteen of his book, *Ādāb ash-shaykh wa al-murīd*:

فلا بد أن يكون عند الشيخ دين الأنبياء، وتدبير الأطباء، وسياسة الملوك، وحينئذ يقاله الأستاذ، ويجب على الشيخ أن لا يقبل مريدا حتى يختبره.

The shaykh must possess the religiosity of the Prophets, the deliberation of doctors and the political acumen of kings. Only then will he be referred to as an ustādh. It is imperative on a shaykh not to accept a murīd until he tests him.

Al-Yawāqīt states:

عن إبراهيم الأرسوقي لو أن الفقيه أتى العبادة والمأمورات الشرعية بغير علته كما أمره الله تعالى، استغنى عن الشيخ، ولكنه أتى العبادات بعلل وأمراض. فلذلك احتاج إلى طبيب يداويه حتى يحصل له الشفاء. ومن ههنا استغنى التابعون عن الخلوة والرياضة كما عليه تلامذة الأشياخ. انتهى.[1]

Ibrāhīm al-Arsūqī said: If a jurist carries out an act of worship and other orders without any defects as ordered by Allāh taʿālā, he does not need a shaykh. However, if he fulfils acts of worship with defects and ailments, he needs a physician to treat him until he is cured. This is why the Tābiʿūn did not need solitude and spiritual exercises as is needed by the students of the mashā'ikh.

We learn from the above texts that the aim of these elders was the purification of the soul, carrying out the injunctions of the Sharīʿah with sincerity, and abstaining from prohibitions. The relationship between a shaykh and *murīd* was like that of doctor and patient. Rectification was a science on its own. This is gauged from the words "the deliberation of doctors". The genuineness of a person who claimed to be a shaykh was only accepted when he was an expert in diagnosing

[1] اليواقيت، ج٢، ص١٠٤.

the illnesses and ailments in acts of worship, providing different forms of treatment, and having the ability to instruct the *murīd* to practise on them and adhere to them. When there is a need, he must also be able to resort to political acumen. The *murīd* must not be left totally free in these matters. A gradual change took place causing this science to almost die out. Let alone the masses, even the elite and super elite who held positions of [spiritual] instruction had become by and large ignorant of the nature of this science. If the doctor himself is ill or does not treat according to the principles, how can the patients by treated and cured!? As the saying goes:

رأي العليل عليل

The opinion of a sick person is in itself sick.

Even the erudite *mashā'ikh* had confined their programme of instruction and training to merely teaching different forms of *dhikr* and spiritual exercises. The *mashā'ikh* considered this instruction to be their obligatory duty, and the seekers (*ṯālibīn*) felt that adherence to these instructions, and the experiencing of ecstasy and spiritual conditions would result in reaching Allāh *taʿālā* even if they are internally soiled by pride, jealousy, ostentation and other blameworthy characteristics. Whereas the experiencing of spiritual ecstasy is not proof of acceptance in Allāh's *taʿālā* sight because these can be acquired and experienced through special exercises by even flagrant sinners and unbelievers.

It has always been the norm of Allāh *taʿālā* to appoint Prophets *ʿalayhimus salām*, *ʿulamā'* and *mujaddidīn* (revivers) to revive the dead path. As per His continuous practice, Allāh *taʿālā* appointed *ʿulamā'* and *mashā'ikh*

in these times as well. From among them is Mujaddid al-Millat[1] Muhīyy as-Sunnah[2] Qāmiʿ al-Bidʿah[3] Sayyidī wa Maulāʾī Shāh Muhammad Ashraf ʿAlī Sāhib *mudda zilluhu al-ʿālī*. He is undoubtedly the *mujaddid* of this era, the Ghazzālī of our time, and the Hakīm al-Ummah (specialist physician of the *ummah*). His programme of spiritual training and instruction is like that of the past elders. He has clarified and laid bare the indistinct and vague points of *tasawwuf* after many centuries; leaving behind no obscurity in understanding the nature of *tasawwuf*. I can openly proclaim that anyone who wishes, may study his books and statements and judge for himself.

These themes are found in practically all his books. But *Tarbīyyatus Sālik* is a unique and unparalleled book on the subject. It has been published regularly in separate periodicals since a long time. It contains a valuable treasure on the subject of rectification and spiritual training. No such book on the subject of spiritual training has ever been compiled wherein the fundamentals and subsidiary matters of training are codified. It is a formidable treasure of every type of condition which is experienced by the *sālikīn*, Hadrat's evaluation of that condition, questions with regard to deeds and conditions, and Hadrat's replies to them. If a person of understanding studies this book, he will gain considerable affinity with this science, and its nature will be made clear to him. Every type of issue and its evaluation can apply to the conditions of almost every person. In this way, he can learn sufficiently about his good and bad condition.

---

[1] Reviver of the Muslim community.
[2] Restorer of the Sunnah.
[3] Destroyer of *bidʿah* (innovations).

I think it is most essential for every Muslim to have this book. However, because the subject matter was mixed, it was not possible to find one type of evaluation in one place. Obviously when something is found collectively, it is more beneficial than in the case of it being scattered. Consequently, Maulānā Maulwī ʿAbd al-Majīd Sāhib *sallamahu* requested Maulānā Maulwī Khayr Muhammad Sāhib Jālandharī to collate it under different chapters. He did this in a most excellent manner. The subject matter is divided over ten chapters. This has made it easier to understand the different themes, resulting in an excellent collection. May Allāh *taʿālā* accept the efforts of both these Maulānās, and may He enable all Muslims to benefit from it. May Allāh *taʿālā* perpetuate the bestowals and blessings of Hadrat [Thānwī] for a long time with goodness and wellness. Āmīn.

Wasīyyulāh, Aʿzamgarh.

If you were to study *Tarbīyyatus Sālik* you will realize that it contains details about all spiritual maladies, their treatments and effective prescriptions. Consequently, it has become a most beneficial book on spiritual medicine and has become like a comprehensive pharmacopoeia. Just as Hadrat Hakīm al-Ummat *rahimahullāh* wrote *Bahishtī Zewar* and compiled the necessary injunctions of the Sharīʿah, he did an immense favour on the *ummah* by compiling the rules and regulations with regard to the Tarīqah in *Tarbīyyatus Sālik*. This is the favour of Allāh *taʿālā* which He bestows on whomever He wills.

On seeing his proficiency and expertise in the fields of external and internal jurisprudence, and his lofty position in the field of rectification, the *ʿulamā'* of the *ummah* conferred on him the titles of Hakīm al-Ummat

and Mujaddid al-Millat. These titles are genuine and true portrayals of Hadrat. By virtue of the bestowals and blessings of his lofty attributes, his exhortations and writings, *Dīn* and religiosity came into the lives of hundreds of thousands of people. The concern for clarity in dealings became firmly embedded. In fact, the distinguishing sign and feature of Hadrat Thānwī's associates became this – i.e. they are very particular about excellent social dealings and very clear and transparent in their transactions. If only those who are aligned to this golden chain could maintain this peculiar trait. Had this been the case, this *silsilah* (chain) would have proliferated, progressed and spread far and wide. And we would have been saved from becoming a blemish on an otherwise spotless garment.

In addition to the masses, thousands of equitable tempered *'ulamā'* and *mashā'ikh* aligned themselves to him and acquired affinity with Allāh *ta'ālā*. Countless erudite scholars who were themselves the Ghazzālīs and Rāzīs of their time travelled from different corners of the country, reached the sanctified threshold of Hadrat Hakīm al-Ummat, traversed the stations of *sulūk*, and acquired the high stages of love and recognition [of Allāh *ta'ālā*]. Hadrat Hakīm al-Ummat then conferred *khilāfat* to them. Their efforts, striving, rectification and spiritual training resulted in immense services to the *Dīn* and the Tarīqah. A list of these personalities is published in *Ashraf as-Sawānih*. Unfortunately, the vast majority of them have departed from this world. May Allāh *ta'ālā* shower His mercy on them.

Fanā

Like his mentor, Hadrat Muslihul Ummat's peculiar temperament was that of *fanā* and *tauhīd*. These elements are therefore overriding in his teachings. This is glaringly clear to those of Hadrat's associates who are

ʿulamāʾ and those who studied his books. Some points in this regard are worthy of consideration.

He used to say: "I do not consider *tasarruf* (to exercise one's will and power) to be appropriate for my *murīds* because the right of *tasarruf* belongs to Allāh *taʿālā* alone. I hand them over to Allāh *taʿālā* because I am nothing. Allāh *taʿālā* Himself must exercise His will over them and rectify them."

If any person made claims to any excellence or displayed his *tasarruf* or anything similar before him, Hadrat disliked it. In fact, he would reprimand the person saying: "I emphasise rectification and purification. But because these things are difficult, you do not bother about them, but consider yourself to be perfect and having reached Allāh *taʿālā*. Consequently, you achieve nothing. You remain completely empty."

He used to say: "Together with acquiring knowledge, you must continue rectifying your *nafs*. If you do not do this now and try to combat it later, it will overpower you and take control of you. All your knowledge will be reduced to smithereens as is witnessed today."

Sometimes he would say: "Do you think I am heedless of my own *nafs*!? I keep a watchful eye over it. When I have to say anything with regard to rectification to anyone, I address myself first, then my friends and close attendants, and then others."

His *fanā* (self-effacement) and humility was of such a level that if a *murīd* were to write to him and say: "Hadrat, I am a sinner, this is why I do not have the courage to present myself before you", Hadrat would reply: "Brother! So what? If the *murīd* is a sinner, who said that the shaykh is pure of sin!? You are a sinner, I am also a sinner. So you should not hesitate in coming here."

This must have obviously won over the seeker. How many people like him must have been rectified in this way. How many people must have developed an aversion for sins by coming to Hadrat frequently. Undoubtedly, one who calls towards Allāh *taʿālā* ought to have wisdom and admonition of this nature, and affection for Allāh's servants in this way. Only then can the call be effective and successful. May Allāh *taʿālā* inspire us all to do the same. Āmīn.

Hadrat Muslihul Ummat himself safeguarded himself against the slightest taint of self-conceit. He wanted his associates to abstain from it and would quote the following couplet by way of advice:

Water only flows to low lying regions.

So if you impose lowness and humility in you, spiritual bestowals will certainly reach you. Hadrat used to relate: "A certain *ʿālim* said to me in the *khānqāh* [at Thānabhawan]: 'I feel that Hadrat Maulānā [Thānwī]'s spiritual attention and focus towards me is less.' I said to him: 'He is probably perceiving insufficient humility and submission in you.' He then humbled and lowered himself to such an extent that he was eventually honoured with *khilāfat* from Hadrat Hakīm al-Ummat *rahimahullāh*."

Hadrat Maulānā Sayyid Sulaymān Sāhib Nadwī *rahimahullāh* spent some time in the company of Hadrat Hakīm al-Ummat *quddisa sirruhu*. When he was departing, he asked Hadrat Thānwī for advice. Hadrat replied: "What advice can I give to such an erudite scholar like you!? I merely convey and repeat what I learnt from my elders. This is what I learnt from them: 'The quintessence of *tasawwuf* is to obliterate one's self." When Sayyid Sāhib heard this, he was reduced to tears. He then obliterated himself to the extent of eventually becoming totally devoted to Hadrat Hakīm al-

Ummat *rahimahullāh*. He subjected his views, knowledge and practices – everything – in accordance with what Hadrat said. He reached a high level of proximity and acceptance, and Hadrat Hakīm al-Ummat conferred *khilāfat* to him. He then rendered considerable spiritual services. This is the favour of Allāh *taʿālā* which He confers on whomever He wills.

Look at how Hadrat Hakīm al-Ummat *rahimahullāh* advised an intellectual of his time and the impressive manner in which he did it. It was thus inevitable for this erudite scholar to be affected. The fact of the matter is that it was because of these wise words and teachings that he was given the title of Hakīm al-Ummat (the specialist physician of the *ummah*). Look at what a powerful fact he explained: Obliterating one's self completely is the essence of *tasawwuf*. This means, a person has to obliterate himself, and embrace the worship and servitude of Allāh *taʿālā*. This is undoubtedly the Sunnah way and the true *Dīn*.

If we were to study the servitude of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, we will never find anyone equal to him. The greatest proponents of the Sharīʿah and Tarīqah have acknowledged their failure to understand even a single whiff of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* servitude. How, then, can people like us utter or write anything in this regard?! Yes, if we want to see a spark of his servitude, submission, self-effacement and obliteration [before Allāh *taʿālā*], we can see it in his *duʿā's*. Look at his total surrender in presenting himself before Allāh *taʿālā*, and the beseeching manner in which he presented his needs. This could be done by none except Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

اَللّٰهُمَّ اِنَّ قُلُوْبَنَا وَنَوَاصِيَنَا وَجَوَارِحَنَا بِيَدِكَ، لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا، فَاِذَا فَعَلْتَ ذٰلِكَ بِنَا، فَكُنْ اَنْتَ وَلِيَّنَا وَاهْدِنَآ اِلٰى سَوَآءِ السَّبِيْلِ.

O Allāh! Our hearts, our entire being, and our limbs are in Your hands. You have not given us total control over any of these things. Since You have done this to us, You alone should remain our helper, and guide us to the straight path.

Hadrat Muslihul Ummat *rahimahullāh* used to say: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* attributed even the outer limbs and body parts to the ownership of Allāh *taʿālā*. Do you think this is any ordinary level of self-effacement? Is there any Sufi who went to the extent of attributing ownership of his hands to Allāh *taʿālā*? And negated it for his own self!? This is why I say that whatever attributes of self-effacement and obliteration the Sufis acquired, they did it solely through Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The Sahābah *radiyallāhu ʿanhum* acquired it directly from Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Tābiʿūn from them, the Tabaʿ Tābiʿūn from the Tābiʿūn, and this sequence continued. So the Sufis too are not the originators in this, they are emulators."

As per his own temperament, Hadrat used to teach and instruct people in general to adopt humility and servitude, and emphasize on them to avoid pride, arrogance and vanity.

Some time before his demise, some people from his extended family were residing in the *khānqāh* in Allāhābād. He said to me: "Recite the following verse to them and tell them that if they practise on this verse, they will experience wellness in both worlds." The verse is:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا، وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ.

That abode of the Hereafter – We shall give it to those who do not seek to exalt themselves in the land, nor to cause corruption. The blessed end is for those who fear.[1]

Since Hadrat was fully aware of his family, he asked me to read this verse to them. If they desisted from pride, arrogance, self-conceit and vanity – according to the instruction of this verse – the special mercy of Allāh *taʿālā* will engulf them and they will enjoy absolute and total honour and comfort in both worlds.

We have to examine ourselves and see to what extent we accepted this teaching and how much we practise on it. I think it may have had some effect on them when they heard it, and it may have lasted for a few days. But the condition of the majority appears to be zero. We seek refuge in Allāh *taʿālā*.

After assessing and evaluating his family, Hadrat selected this Hadīth for our rectification wherein the signs of hypocrisy are listed. He explained and expounded on it during his entire life. In fact, when he used to deliver lectures in *madāris* and other similar venues, he would certainly highlight this Hadīth. He understood fully well that let alone the masses, even the *ʿulamā'* and scholars had succumbed to this trait. Bearing in mind the importance of this subject, Hadrat wrote a book titled, *Tahdhīr al-ʿUlamā' ʿan Khisāl as-Sufahā'* (warning the *ʿulamā'* against characteristics of the foolish ones). Now read the Hadīth:

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم: أربع من كن فيه كان منافقا خالصا. ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا أوتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر.[1]

---

[1] Sūrah al-Qasas, 28: 83.

Hadrat ʿAbdullāh ibn ʿAmr ibn al-ʿĀs radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "There are four qualities which, if found in a person, he will be an absolute hypocrite. And if any one of these qualities are found in him, then a quality of hypocrisy will be in him until he gives it up. [They are]: (1) When he is entrusted, he betrays the trust. (2) When he speaks, he lies. (3) When he makes a promise, he breaks it. (4) When he disputes, he becomes vulgar."

Let us examine ourselves and see how much we practise on this Hadīth. It seems as though we have embraced these qualities. Add to them the bigotry and prejudices which we have, and the innovations (*bidʿāt*) and fabricated customs which are spreading in our society. All of which Hadrat, if he could not put an end to, he at least reduced. It is now our duty to maintain our rectification, to rectify ourselves according to Hadrat's temperament, and convey this rectification to others to give a good name to this golden chain. In fact, we ought to proliferate and spread its blessings. Inspiration is from Allāh *taʿālā* alone.

The levels of *tauhīd*

We mentioned a few points with regard to *fanā*. Now observe the following with regard to *tauhīd*.

Hadrat used to read to us about *tauhīd* from a hand-written Persian manuscript. I feel I should present a translation of some sections of this book. *Inshā Allāh*, we will certainly learn something or the other about this important subject. It reads thus:

There are several levels of *tauhīd*. They are : (1) *tauhīd īmānī* (doctrinal), (2) *tauhīd ʿilmī* (academic), (3) *tauhīd hālī* (situational), and (4) *tauhīd ilāhī* (divine).

---

[1] متفق عليه، مشكوة، ١٧.

Tauhīd īmānī means that a person must have conviction in his heart and express verbally the divinity of Allāh *taʿālā* and that He alone is worthy of worship. This is the result of attesting to the true informer [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] and believing in the truthfulness of his information. This can be obtained from obvious knowledge. By adhering to this *tauhīd*, a person frees himself from polytheism and attaches himself to the circle of Islam.

Based on the need for īmān, the Sufis are on par with general Muslims on the issue of *tauhīd*. However, they are special and unique as regards other levels of *tauhīd*.

Tauhīd ʿilmī: This is related to *ʿilm-e-bātin* (internal spiritual knowledge). It is known as *ʿilm-e-yaqīn* (knowledge of certainty). This *tauhīd* is acquired when a person under the guidance of *sulūk* knows with certainty that the only real existence and absolute doer is none other than Allāh *taʿālā*. He considers all the beings, attributes and actions of all the creations to be absolutely nothing in comparison to the Being, attributes and actions of Allāh *taʿālā*. He considers the light of other beings to be solely from the absolute Being, and believes in their attributes of light solely from the light of the absolute attribute [of Allāh *taʿālā*].

Consequently, no matter where he sees any knowledge, power, will, hearing and seeing; he considers it to be from among the effects of the knowledge, power, will, hearing and seeing of Allāh *taʿālā*. Based on this, all other attributes of the creation must be understood in the same light. This *tauhīd ʿilmī* is the first level from among the levels of *tauhīd* of the elite Sufis.

Tauhīd hālī: The condition of *tauhīd* becomes an intrinsic attribute of the being of the *muwahhid* (monotheist). All dark customs wane and become non-entities in the light of his light of *tauhīd*. The light of his

knowledge of *tauhīd* becomes concealed and absorbed in his illuminated condition – just as the light of the stars are concealed in the light of the sun.

فلما استبان الصبح أدرج ضوءه – باسفاره أضواء نور الكواكب

When the morning became bright, its glittering light absorbed the brightness of the stars.

In other words, when the morning of the essence of Oneness shines brightly, the light of the stars becomes concealed by its light.

Tauhīd ilāhī: Since eternity, Allāh *taʿālā* is essentially and absolutely One in His Being and in His attributes (and not by anyone saying this about Him).

كَانَ اللّٰهُ وَلَمْ يَكُنْ شَيْءٌ

Allāh taʿālā was existing when everything else was non-existent.

وَالْآنَ كَمَا كَانَ

Even now, He is one and unique exactly as He was.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ

Everything apart from His essential Being is bound to destruction.

The levels of īmān

Hadrat Muslihul Ummat used to read one extract from *Mirqāt Sharh Mishkāt* on the subject of the levels of īmān. In fact, he had copied it on a piece of paper and kept it by his bedside. I feel I ought to present its translation here.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Īmān has three forms of existence: (1) *wujūd ghaybī*, (2) *wujūd dhehnī*, (3) *wujūd lafẕī*.

Reference to the first one has been made by Shaykh Kabīr ʿAbdullāh Shīrāzī in his *Muʿtaqad*. He says:

A light is derived from the personal light of Allāh *taʿālā* and placed in the heart of a believer. This means that the source of the unseen existence of īmān is a light which Allāh *taʿālā* places in the hearts of His servants, and which remains in the believers. When the beauty of Allāh *taʿālā* is exposed, the light intensifies and then becomes so strong that the person's chest becomes expanded (spiritually) and opens up. He then acquires knowledge of the essence and nature of things, he witnesses the unseen – in fact, the unseen of the unseen – and the authenticity of the Prophets *ʿalayhimus salām* becomes exposed to him as a condition. The yearning to emulate them develops in his heart. Consequently, together with the light of cognition, the light of good deeds and character becomes intermingled, and he becomes an embodiment of:

نُوْرٌ عَلٰى نُوْرٍ، يَهْدِي اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَاءُ

Light upon light. Allāh shows the way of His light to whomever He wills.[1]

The placing of the light [in the heart] and its exposition is by the will of Allāh *taʿālā*. A person does not have any will of his own in its acquisition; it is bestowed by Allāh *taʿālā*. However, its prerequisites are within one's will and effort.

As for *wujūd dhehnī*, its acquisition is through attestation of the heart accompanied by an observation and study of that light.

---

[1] Sūrah an-Nūr, 24: 35.

As for *wujūd lafẕī*, it refers to the *shahādatayn* (i.e. the *kalimah tauẖīd* and *kalimah shahādah*).

The īmān of the masses entails attestation with the heart, proclamation with the tongue, and action with the different body parts. The īmān of the elite entails the *nafs* separating itself from the world, treading the path to the Hereafter, and for the heart to remain present with Allāh *taʿālā*. The īmān of the super elite comprises of attaching the inner and outer selves to Allāh *taʿālā*, to direct the attention of the creation towards *fanā fī Allāh* (self-effacement for Allāh *taʿālā*), and to devote the mind totally to existence with Allāh *taʿālā*. May Allāh *taʿālā* enable us to get a taste of this.[1]

In short, H̲ad̲rat used to speak a lot about the levels of īmān, the types of *tauẖīd*, the virtues of *dhikr*, etc. He used to tell us that the reason for delving into these themes was so that the masses may realize that let alone not possessing these qualities, they do not even have knowledge of them. This will create humility in their hearts and prompt them to realize that they have no concern for the acquisition of these virtues and lofty ranks. In fact, they ought to strive and toil to the limit to acquire these treasures and enjoy their pleasures.

H̲ad̲rat used to say: "The author of *Tarṣīʿ al-Jawāhir al-Makkīyyah* was most correct when he said that just as it is essential to acquire īmān, it is necessary for every person to perfect his īmān. Therefore, the fundamental reason for presenting one's self in the service of the *Ahlullāh* is to develop perfection and beauty in īmān. It is an absolute fact that true and genuine companionship with the *Ahlullāh* results in the joy of *tauẖīd*, the sweetness of īmān, and deriving benefit from

---

[1] *Mirqāt.*

the lamp of the Sunnah. Consequently, the effect of this also reaches their companions.

Listening to the words of these personalities and observing their actions undoubtedly results in the exposition of the nature and effulgence of genuine *tauhīd*. When someone gives them a gift, their minds go immediately towards the real giver – Allāh *taʿālā*, and in giving thanks for this divine gift, they renew their covenant with Him, resulting in a brilliance and progress in their īmān. In other words, their sights are focussed on Allāh *taʿālā* in every matter, and they believe that He alone is the One who can bring benefit and cause loss.

A wealthy person became displeased with Hadrat over a certain matter and severed his ties with him. Hadrat said to one of his acquaintances: "Why should I bother about him? As long as a person has a head, he will find many hats for it."

Hadrat fell extremely ill in Gorukhpūr and there seemed no hope of his survival. The doctors too said that there is nothing left except death. However, a non-Muslim doctor was successful in treating Hadrat and his health was restored. One day, this doctor came to visit Hadrat. While they were talking, he said: "Maulānā! We saved you." Hadrat was very disturbed by this polytheistic statement and made an immediate decision not to be treated by this polytheist again. Hadrat refused to obtain his treatment even though he needed it. The local *hakīms* were called and a Unanī treatment was initiated. By the grace and kindness of Allāh *taʿālā*, Hadrat was cured.

It was Hadrat's practice to give something in charity whenever anyone fell critically ill. He did this in the hope that Allāh *taʿālā* will remove the calamity because a

Hadīth states that charity extinguishes Allāh's *taʿālā* fire of anger.

There are many such points and incidents with regard to Hadrat, but how many can we include in this quick reading!? This much is sufficient for an intelligent person.

Observe the following:

As per the Sunnah, Hadrat used to display extreme hospitality and warmth to the noblemen of every community. In fact, he used to emphasise this point on his people. But if he noticed the slightest disparagement of *Dīn* or the people of *Dīn* from these leaders, he would not bother about their position in the least. Instead, he would display his independence and disapproval both verbally and by his actions. He would say occasionally: "This is what we learnt from Hadrat Maulānā [Thānwī] *rahimahullāh*. That is, independence from the creation and total reliance on Allāh *taʿālā*. If not, these people would have humiliated and disgraced us."

He used to say: "Hadrat Hakīm al-Ummat would summon us occasionally and say: 'Look, this gift has come to me but because it is against my principles, I am returning it. If it is decreed for me, the same gift will come back in accordance with my principles or some other gift will come." When the gift eventually came [according to his principles], he would say: "Look! It has come." Hadrat Hakīm al-Ummat *rahimahullāh* used to train and nurture his internal self in this way.

The fact of the matter is that Hadrat Hakīm al-Ummat *rahimahullāh* focussed on Hadrat in accordance with Hadrat's quest and yearning. As a result of this, he traversed great [spiritual] distances in a very short period of time and was enumerated among his most senior *khulafā'*. Despite all this, he used to say: "Had I not affiliated myself with Hadrat Maulānā, who would

have ever bothered about me?” On the other side, Hadrat Hakīm al-Ummat used to say: “These wealthy people are of no value in my sight compared to you people. After all, you people are my tilling ground for the Hereafter.” He quoted the following couplet in his assembly:

> Every person claims to be my friend, but he does not seek the secrets of my heart.

It had a marked impact on Hadrat Muslihul Ummat and he conveyed it to Hadrat Hakīm al-Ummat. He said: “Bhāi! Do you think I am referring to people like you!? You are from among the select few whom I consider to be my own.”

Hadrat’s bond with and love for Hadrat Hakīm al-Ummat was so strong that when he heard of his demise, he left his home immediately and proceeded to Thānabhawan. When he did not find Hadrat Hakīm al-Ummat, he was overcome by unbearable grief. His condition changed completely, and he regained his composure after some time. He did not have the opportunity of going back to Thānabhawan but he constantly showed concern for its people. He eventually appointed his *mujāz khalīfah*, Hadrat Maulānā Sayyid Zuhūr al-Hasan Sāhib who was also *mujāz suhbat* of Hadrat Hakīm al-Ummat to see to the spiritual and physical supervision of the *khānqāh* at Thānabhawan. He also stipulated a stipend for him which continued for as long as Hadrat was alive.

The following act also demonstrates his special bond with Hadrat Hakīm al-Ummat. When the latter’s junior wife went over and settled down in Pakistan, Hadrat continued sending money to her.

These were Hadrat Hakīm al-Ummat’s close family [so it was understandable to see to their needs]. When any resident of Thānabhawan or the surrounding areas

happened to come to Hadrat, he would leave no stone unturned in seeing to his needs. Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* conveys this as follows:

> It is compulsory to show respect to every atom of the street of the beloved.

In short, Hadrat had exceptional love and faith in his mentor. In fact, he obliterated himself completely before him. This is manifestly clear from the couplet which Hadrat quoted in his third letter [which was quoted at the beginning of this section]:

> In the presence of your existence, my existence is most astonishing. It is impossible for me to have the power of speech while you are speaking.

These conditions of self-effacement and obliteration were to become the forerunners for Hadrat's lofty conditions. These were the stations of love which proved to be the guiding lamps for gaining closeness to Hadrat Hakīm al-Ummat, acceptance in his sight, *ijāza wa khilāfah* (permission to induct *murīds* and spiritual representation), and reaching lofty heights. O Allāh! Confer these lofty stations to us as well.

Now that I spoke about *ijāzah wa khilāfah*, I automatically recall the deed of permission (*ijāzah*) of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* which he wrote to his *khalīfah* Maulānā Nūrullāh. It is mentioned in *Tafhīmāt Ilāhīyyah* and Hadrat Muslihul Ummat used to relate it to us with a lot of emotion and feeling. I take the opportunity of quoting a portion of it here.

وهو في ذلك يحسن صحبتي فيما أنشدته في سلف الزمان هذان البيتان:

لقد بلوتُك في سلم وفي عتب – فما وجدتك إلا خالص الذهب

ولم نسم بنور الله إلا لأنه – عما قليل تكون النور فارتقب

فها أنا أجيز أن يلقن الناس أشغال الصوفية كما لقتنه، ويأخذ منهم البيعة كما أخذها منه، ويلبس الخرقة الصوفية لمن وجده أهلا لها كما ألبسته إياها، يده في ذلك يدي، ولسانه لساني، وقد نطق بمثل هذا مشائخي في حقي، وهذا سنة رسول الله في أمرائه وخلفائه حيث قال: "طاعتهم طاعتي".[1]

Despite having attained the lofty stations and great positions, he continued progressing in his companionship with me. I used to say these two couplets in reference to him since the past few days:

> I tested you at the time of peace and when reprimanding you. I found you to be pure gold in all situations and conditions. You have been named Nūrullāh (the light of Allāh) because you will soon become light.

I therefore permit him to initiate the people in the practices of the Sufis just as I had initiated him. He must accept *bayʿah* from people as I accepted it from him. And if he finds anyone qualified, he must make him wear the garment of the Sufis as I made him wear it. My hand is over his hand in all this, and his tongue is my tongue. My *mashā'ikh* said the same things with regard to me. This system is established as a Sunnah of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* as regards his governors and *khulafā'* when he said: "Obedience to them entails obedience to me."

I think H̲ad̲rat used to quote this repeatedly and mention it in his writings so that the audience and readers may take a lesson and an admonition from it in

---

[1] تفهيمان إلهية.

the sense that despite having reached lofty stations and ranks, a genuine *murīd* should not only abstain from any shortcoming in his love for and faith in his shaykh, but also remain strictly in his company, and never turn away from him. He must consider it incumbent on himself to be under his supervision, and readily accept his harsh and stern words. Only then will a true disciple be made to hear the laudable words of "My hand is over his hand".

Moreover, Hadrat related this to us to show that when he went devotedly and honestly to Hadrat Hakīm al-Ummat *rahimahullāh*, he honoured him with *ijāzah wa khilāfah* in the same manner. You people too should do the same so that you receive this spiritual treasure. In reality, only such a person is worthy of being referred to as an inheritor of the Prophets and a representative of the Auliyā'. The following witty anecdote is appropriate to this theme:

A *maulwi sāhib* asked Hadrat: "Hadrat! Who is the deputy of Hadrat Maulānā Thānwī in Thānabhawan?" Hadrat replied spontaneously: "The seat is vacant, you may go there."

What he meant is that it is not necessary at all for a deputy or representative to be seated in the shaykh's place. Rather, the person who bears the shaykh's affinity, sciences and knowledge, proliferates his teachings and revives his peculiarities is the one who is really eligible to be referred to as his representative. I do not know whether that *maulwī sāhib* understood this meaning from Hadrat's response because this is an era of customs, habits and superficial emulation. This is why we see that even the *'ulamā'* are impressed by these customs.

You can understand this further from the fact that when Hadrat Maulānā 'Abd al-Mājid Daryābādī *rahimahullāh*

wrote an article on Hadrat Muslihul Ummat in his esteemed periodical, *Sidq Jadīd*, he gave it the title, *Jānashīn Hakīm al-Ummat (The representative of Hakīm al-Ummat*). This article was quoted previously.

Maulānā Daryābādī *rahimahullāh* is probably alluding to the fact that although Hadrat lives hundreds of kilometres away from the *khānqāh* of Hadrat Maulānā Thānwī, because he bears affinity with him, carries his sciences and knowledge, propagates all this, and is rendering services in the field of *sulūk*, he is eligible to be called: The Representative of Hakīm al-Ummat.

Khwājah Sāhib *rahimahullāh* says in this regard:

> No matter where the blessings may be experienced, they would have emanated from here [Thānabhawan]. What need is there for any deputy [here in Thānabhawan]. The Qutb Irshād ʿĀlam (the lighthouse for the rectitude of the world) lived here. This was the training centre for the entire world.

If you want to see mutual affinity – in fact, oneness – in the instruction and training of the two, you must study their books. For example, study *Qasd as-Sabīl, Taʿlīm ad-Dīn*, etc. of Hadrat Hakīm al-Ummat; and *Wasīyyatul Akhlāq, Nisbat-e-Sūfiyah*, etc. of Hadrat Muslihul Ummat. *Inshā Allāh*, you will learn a lot and the nature of the Tarīqah will become clear to you.

May Allāh *taʿālā* inspire us all to understand and practise on the teachings of these men of Allāh. This section went a bit too lengthy, but what can we do – an enjoyable story needs a lengthy narrative.

Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī[1]

Hadrat Muslihul Ummat came to Allāhābād in 1951 A.H. and stayed in Madrasah Qur'ānīyyah, Hasan Manzil. Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *quddisa sirruhu* and Hadrat Bābā Najm Ahsan Sāhib Wakīl, a *mujāz suhbat* of Hadrat Hakīm al-Ummat, used to attend Hadrat's assembly and expressed their approval. Bābā Najm Ahsan composed a couplet in praise of Hadrat. It demonstrates his love and faith in him. He says:

> O Ahsan, you mad-man! Look! This is also an Ashrafī garden. This assembly of Hadrat Wasīyyullāh is a display of the spring season of Thānabhawan.

When Hadrat eventually emigrated to Allāhābād in 1957, Hadrat Bābā Ahsan Sāhib had already emigrated to Pakistan. But Hadrat Maulānā Partabgarhī was present. He would come regularly to visit Hadrat and sit in his assembly. He used to thoroughly enjoy Hadrat's discourses. Hadrat too used to really appreciate his coming. When he used to see him arriving, he would take a few steps forward to welcome him, and seat him with him on the cushion or platform. If Hadrat happened to be sitting on the floor, he would lay a mattress for him, and provide him with a pillow [to lean against].

In short, a relationship of respect and honour for each other continued between the two. Hadrat would very often use me as a courier to send a gift for Hadrat Maulānā. Hadrat Maulānā would really appreciate it and

---

[1] At the time when the first edition was printed, all the personalities from this point to the end of the book were alive. In this second edition, those who passed on have been retained, others have been removed for the sake of brevity.

accept it as a means of blessing. Since that time, Maulānā Partābgarhī showered his kindness towards me, and I too perceived an affinity with him. As a result of this, when Hadrat Muslihul Ummat departed from this world, I established a rectificational bond with Hadrat Maulānā. All praise is due to Allāh *ta'ālā*.

When Hadrat's daughters passed away, he requested Hadrat Maulānā to go into the house and address the little children so that they may get some solace and peace. Hadrat Maulānā addressed them, and they experienced considerable solace and strength. Hadrat used to say to him: "I will send you to the surrounding areas to deliver talks." All this shows that Hadrat had a very strong bond with him and was fully confident of his capabilities.

In the same way, Hadrat Maulānā was very much attached to Hadrat. This is clearly illustrated from the following incident: He was in Phūlpūr when he received news of Hadrat's demise in the evening. He left for Allāhābād the very next morning, came to Hadrat's house, and delivered an especially consoling talk. The special point which he made was that all sections of the community had been benefiting tremendously from Hadrat. It is most unfortunate that we have now become deprived of this great bounty.

He added: "Look at the immense good fortune of Hadrat that – as per the Hadīth – he will continue receiving the reward for hajj every year until the day of Resurrection." He also related that while he was sitting in the bus and coming here to Allāhābād, he was reading a periodical in which it was mentioned that on reaching close to the shores of Jeddah, he was buried in the ocean. The following couplet was then quoted in that periodical:

> Look at his wonderful fate! Look at where his noose broke – when he was just a few feet away from the coast.

Hadrat Maulānā continues: This couplet did not appeal to me at the time, and Allāh *taʿālā* immediately inspired me to say the following couplets:

> I myself broke my noose in my mad frenzy [of love for Allāh *taʿālā*] when I was just a few feet away from the coast. My dear friend! This is what you call a wonderful fate.

We gauge from these couplets that Hadrat Maulānā had intense faith and confidence in Hadrat. Hadrat too used to say to the people with regard to Hadrat Maulānā: "He is a *mustajāb ad-daʿwāt buzurg* (a pious man whose *duʿā's* are readily accepted). You must ask him to make *duʿā'* for you." Hadrat himself would request him for *duʿā's*. In fact, Hadrat would send some of his special attendants to Partābgarh to request him for *duʿā's* for certain important matters. Hadrat also said: "I have not come across such an unassuming shaykh."

In short, there was a relationship of love and confidence between the two. After remaining in the company of both, I can say with insight that there seemed to be considerable affinity in their peculiar traits, spiritual conditions, character and dealing; and oneness in their temperament.

May Allāh *taʿālā* inspire us to practise on the teachings of both these pious men, and may He enable us to enjoy their spiritual conditions. Āmīn.

Al-hamdulillāh after the demise of Hadrat Muslihul Ummat, Hadrat Maulānā has been showing particular concern and affection towards us – the attendants of Hadrat. We experience immense solace and consolation from this.

It was our good fortune when Hadrat Maulānā came and lived permanently in Madrasah Bayt al-Maʿārif from Shawwāl 1400 A.H. to 1404 A.H. Thereafter he stayed at the house of Dr. Abrār Ahmad Sāhib, his specially designated doctor. Even then, Hadrat Maulānā would frequent the Madrasah with much love and affection, honour the Madrasah by his visit, and give us an opportunity to benefit from him.

We enjoyed an additional honour when *ʿulamā'*, *sulahā'* and *mashā'ikh* used to come to visit Hadrat Maulānā. The arrangements for their accommodation used to be made in Madrasah Bayt al-Maʿārif, and in this way, the assemblies and exhortations would continue. This afforded the general public, students and teachers to benefit from these discourses. May Allāh *taʿālā* maintain Hadrat Maulānā's *silsilah* (spiritual chain and lineage) forever, and embellish the Madrasah with internal and external beauty. Āmīn.

Hadrat Maulānā Jamīl Ahmad Sāhib

(Muftī Jāmiʿah Ashrafīyyah, Lahore, and a close family member of Hadrat Maulānā Thānwī *rahimahullāh*)

A letter from Hadrat Maulānā

Respected Hadrat! May Allāh *taʿālā* perpetuate your lofty shadow.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

A major portion of my life has passed but I could not do any real work. Preoccupations during student life and a few lame excuses kept me deprived.

I now request Hadrat Wālā to accept to undertake my rectification and spiritual training. I hope Hadrat Wālā will not refuse me. I also request for Hadrat's *duʿā's* that Allāh *taʿālā* makes the remaining short portion of my life more profitable.

Jamīl Ahmad Thānwī
Dār al-ʿUlūm al-Islāmīyyah, Lahore
24 Jumādā al-Ūlā 1386 A.H.

Hadrat's reply

My respected brother. May Allāh perpetuate your affection.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

[Hadrat quotes a couplet]:

> When your letter arrived, it was as if ʿĪsā arrived. Life came back to this dead corpse.

O time! Congratulations to you for having brought joy to my time!

Your beloved letter was a source of honour, pride, happiness and joy. I am totally indebted to your hometown [Thānabhawan]. So if you enter the *silsilah* in

this way also, it will be a great privilege for me. I make an earnest *duʿā’* for your rectitude and success. May Allāh *taʿālā* embellish you with His *nisbat* (affinity and closeness). I consider the recitation of the Qur’ān to be the quickest and easiest way of acquiring this *nisbat*, and I direct the attention of people towards it. If you are able to obtain a copy of my books, *Tilāwat-e-Qur’ān* and *Nisbat S̲ūfīyyah*, you must certainly study them.

Was salām
Was̲īyyullāh, *may Allāh pardon him.*
2 Jumādā ath-Thāniyah 1386 A.H.[1]

---

[1] *Maʿrifat-e-H̲aqq*, February 1975.

Hadrat Maulānā Habīb ar-Rahmān Sāhib A'zamī

Hadrat Maulānā A'zamī used to visit Hadrat regularly and there was a special bond between the two. Hadrat would make special arrangements to host him. Hadrat Maulānā A'zamī wrote an insightful introduction to the first volume of this biography. It is not only a source of delight to me, but also a great honour. A perusal of this introduction will show the love and affinity which he had with Hadrat, and more importantly, his faith and confidence in him. He writes in the introduction:

> In short, I closely studied Hadrat during different eras, in different places, in privacy and public, while on a journey and when at home, when travelling by train and ship, in the musjid and the madrasah, in his assemblies, and in his programmes of rectification and training. I testify that Hadrat had a lot of pain and feeling in his heart for Islam and the Muslims.
>
> He had the quality of being very affectionate towards friends, and polite towards enemies. He was very concerned about the rectification of the *'ulamā'* and *madāris*. He followed Hadrat Thānwī *rahimahullāh* at every step of the way and was from among his most senior *khulafā'*. He enjoyed a distinguished position in knowledge, cognition, asceticism, abstention, *dhikr wa shughl* (remembrance of Allāh *ta'ālā* and other spiritual practices), rectification and training, emulating the Sunnah, respect for the Sharī'ah, and piety and devoutness. He surpassed many of his contemporaries in this regard.

Hadrat too had a strong bond with him and loved him. Hadrat wrote the following in a letter to him:

> I will take your approval, consent and blessing into consideration. I will obtain your approval, gauge your opinion and then proceed. What more can I say? Make *duʿā'* I have love for you people and remain with the righteous.

While turning his attention to the deplorable condition of Muslims, Hadrat writes:

> Since I have a bond with you and love for you, and you too listen to me, I am saying that the responsibility of this falls on the *mashā'ikh* and *'ulamā'*. We have to make them aware of this.
>
> It is essential for the *'ulamā'* and *mashā'ikh* to realize their responsibilities and absolve themselves of them before Allāh *taʿālā*. I am writing concisely, you must convey and explain it to those who are under your influence.
>
> I have just one thing to say at present: Muslims are cutting and chopping each other because of their evil character. This is why they have become extremely weak as a nation and as regards Islam. Their one limb has become paralysed.

I feel I ought to quote one more letter which Hadrat had asked one of his very close associates to write and send to him. It demonstrates Hadrat's high degree of confidence in him.

Respected Hadrat Maulānā Sāhib, *may your blessings continue.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Al-hamdulillāh Hadrat Wālā is well. He asked me to write to you and convey this message to you: In the course of this journey, I intended to go to the toilet after the *maghrib salāh* when a few *'ulamā'* came to me. You [who was present among these *'ulamā'*] said: "You may go to the toilet, I will stand in your place until you return."

I could not have the courage to tell you because I do not consider myself worthy, but because you yourself said it, I can now tell you that in my absence, you must stand in my place. You may also show this letter to some of my sincere associates such as Qārī Sāhib, Muftī Sāhib, Hāfiz Ya'qūb Sāhib, Bābā Khalīl Sāhib, Seth Sāhib and others.

Was salām.

Hadrat Maulānā Masīhullāh Khān Sāhib

(*khalīfah* of Hadrat Hakīm al-Ummat Maulānā Thānwī *rahimahullāh*)

Hadrat had a special relationship with Maulānā Masīhullāh Khān Sāhib, and the latter too had special love for and confidence in Hadrat. I am quoting two statements of Hadrat Maulānā in this regard.

1. Hadrat Maulānā Shāh Wasīyyullāh Sāhib *quddisa sirruhu* used to show a lot of love to me. When I was studying in Dār al-ʿUlūm [Deoband], Hadrat Shāh Sāhib had already become *mujāz*. I was still young and he was much older. His spiritual condition which we hear about at present was found in him in those days as well. In fact, even in normal ordinary times we would perceive a sort of *jadhb* (attraction and pull towards Allāh *taʿālā*) in him.

2. From among the *khulafā'* of Hadrat Thānwī *rahimahullāh*, Hadrat Shāh Sāhib possessed the most solitariness and seclusion. Hadrat was unparalleled in his temperament and spiritual conditions. I did not come across a temperament like Shāh Sāhib in any of the *khulafā'* of Hadrat Thānwī *rahimahullāh*. Shāh Sāhib possessed a unique talent and aptitude in *tasawwuf*. Moreover, Shāh Sāhib's method of rectification was also very unique.[1]

---

[1] *Maʿrifat-e-Haqq,* Rabīʿ ath-Thānī 1395 A.H.

Hadrat Maulānā Abrār al-Haqq Sāhib

(Nāzim of Daʿwatul Haqq, Hardoi)

He had a special and strong bond with Hadrat, and Hadrat too loved him a lot and valued him. When he came to meet Hadrat the first time in Fatahpūr Tālnarjā, Hadrat went forward to welcome him, seated him on his special cushion, and made special arrangements for his stay and meals. When he explained to Hadrat the principles, rules and regulations of the work which he was doing, Hadrat said: "This is how work ought to be done." Hadrat then requested him to deliver a talk in a musjid on the outskirts of the village. Hadrat Maulānā recited the following verse to the audience and explained to them in an effective and impressive manner. The verse is:

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْآ أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا

O believers! Save yourselves and your family from the Fire.

When Hadrat emigrated to Allāhābād, Hadrat Maulānā visited him on several occasions. When Hadrat went to Lucknow for medical treatment, he visited him there; and also in Mumbai when Hadrat was staying there. As was Hadrat's habit, he used to make special arrangements for Hadrat Maulānā's stay and meals. When Hadrat was leaving for hajj, Hadrat Maulānā went to Mumbai to bid him farewell. Hadrat was overjoyed and said: "I have many expectations of you."

Māshā Allāh, the effects of this are clearly visible today. Hadrat Maulānā is rendering sterling services to the *Dīn*. All sections of the community are developing a desire and enthusiasm to follow the Sunnah. He delivers very important lectures on the study of and respect for the Qur'ān, resulting in its greatness and respect becoming

firmly embedded in the hearts. He says: “The more respect is shown to the Qur’ān, the more Allāh’s mercy will descend and the more honour a person will receive. The blessings of the Qur’ān are clearly experienced in the *madāris* which show special importance to its study and its correct recitation.”

All the *ʿulamā’* and *mashā’ikh* acknowledge his sincerity and devotion, and his wisdom and sound admonition in inviting towards Allāh *taʿālā*. Everyone speaks highly of his excellent manner of speech. May Allāh *taʿālā* continue bestowing him throughout his life. Āmīn.

H̲ad̲rat Maulānā Manz̲ūr Ah̲mad S̲āh̲ib Nuʿmānī

He had a special relationship with H̲ad̲rat. H̲ad̲rat would accord special treatment to him whenever he came to meet him.

The Maulānā wrote an article on the topic of *tah̲dīth-e-niʿmat* (mentioning the bounties of Allāh *taʿālā*) which was printed in *al-Furqān*. He expresses his relationship with and impressions of H̲ad̲rat. The latter section of it is quoted here:

> Towards the end of September – that is, about two months before his demise – I had the opportunity of being in H̲ad̲rat's company for almost a week. H̲ad̲rat came to his place [where he normally conducted his assembly] but remained silent for quite some time. I constantly thought of the H̲adīth describing Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* as follows:
>
> كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَوِيْلَ الصَّمْتِ مُتَوَاصِلَ الْأَحْزَانِ.
>
> *Rasūlullāh s̲allallāhu ʿalayhi wa sallam used to remain silent for lengthy periods of time, and was continuously in worry.*
>
> Maulānā *rah̲imahullāh* then addressed those who were present saying, "You people must not think that I will certainly deliver a talk. Only such people should come here who consider it a benefit to come here even if they have to sit and listen to nothing."
>
> Anyway, H̲ad̲rat's assembly was a glaring proof of the fact that *Dīnī* benefit is more to do with the heart, and not with the tongue and lectures. If anyone wants to see the major revolution which took place in those who

used to attend Hadrat's assemblies need to look no further than Mumbai.

Although Hadrat Maulānā *rahimahullāh* is well-known as a shaykh of Sufism, reformer and spiritual mentor; he was so firmly-embedded in knowledge, and his reading was so wide and deep that rarely would you find an example like him even among writers and those occupied in the field of teaching.

From among the Sufi shaykhs, the majority are those whose entire work of instruction and rectification remains exactly on the methodology and scheme of their shaykh. But you get a few proficient ones who, while having love for their shaykh and emulating him, are considered to be the founders of an independent system and methodology. From among the *khulafā'* of Hadrat Khwājah Bāqī Billāh *rahimahullāh*, we can highlight the name of Hadrat Imām Rabbānī Mujaddid Alf Thānī *quddisa sirruhu*, and the names of Hadrat Gangohī *rahimahullāh* and Hadrat Thānwī *rahimahullāh* from among the *khulafā'* of Hadrat Hājī Imdādullāh Sāhib *rahimahullāh*. If it were permitted for a minor to make a major observation, I would humbly say that we can say the same with regard to Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* from among the *khulafā'* of Hadrat Thānwī *rahimahullāh*. Hadrat [Shāh Wasīyyullāh] possessed a manifest combination of *jadhb* and *sulūk* resulting in a special smartness. [The following couplets apply]:

"Glory to Allāh! What can be said about this person who neither has a bow nor an arrow in

his hand. But despite this simplicity, both the worlds are sacrificed for him. O my praised one! There is a brightness and liveliness in the Madrasah through the movement of your lips. And the tavern is inhabited through the intoxication in your eyes.”[1]

---

[1] *Al-Furqān.*

H̲ad̲rat Maulānā Sayyid Abul H̲asan ʿAlī Nadwī

H̲ad̲rat Maulānā had a special bond and attachment with H̲ad̲rat, and tremendous affinity with him. He describes in detail his meetings with H̲ad̲rat in Fatah̲pūr, Allāhābād and Mumbai, and their mutual correspondence in his book, *Purāne Chirāgh*. It was quoted in the first volume. I am quoting it verbatim because it contains many benefits and facts.

Maulānā Wasīyyullāh Sāhib Fatahpūrī

The date was February 1954 when I went to Mau, Aʿz̲amgarh on a *tablīghī* journey with a large *jamāʿat* (group of people). I had already made an intention of going to meet Maulānā Was̲īyyullāh S̲āh̲ib Fatah̲pūrī in his hometown, Fatah̲pūr Tālnarjā. To my good fortune, Maulwī H̲akīm H̲abībullāh S̲āh̲ib who, at that time, enjoyed Maulānā's special gaze of affection, agreed to accompany and escort me. Until this time, I had only seen Maulānā. I think the first time I saw him was in our local musjid, and one or two times when Maulānā Thānwī *rah̲imahullāh* was conducting his assemblies in Lucknow. But seeing him on those occasions was as good as not seeing him because I neither had an opportunity of speaking to him nor the honour of sitting close to him.

Maulānā was fully acquainted with our elders [of our family]. All the towns and villages around Aʿz̲amgarh where there are Muslims are aware of the efforts of *daʿwah* and rectification of H̲ad̲rat Sayyid [Ah̲mad] Shahīd *rah̲imahullāh* and then his spiritual deputies, Maulānā Sayyid Khwājah Ah̲mad Nas̲īrābādī and eventually Maulānā Sayyid Amīn Nas̲īrābādī *rah̲imahullāh*. Many of them joined his circle and became associated to him. They generally refer to H̲ad̲rat Sayyid [Ah̲mad Shahīd] S̲āh̲ib as Bare Sayyid S̲āh̲ib (the senior Sayyid S̲āh̲ib) and Maulānā Sayyid

Amīn S̲āh̲ib as Chote Sayyid S̲āh̲ib (the junior Sayyid S̲āh̲ib). I always heard Maulānā Was̲īyyullāh S̲āh̲ib referring to them in the same way. A very close relative of Maulānā studied medicine under my father and he used to join him in his clinic. This must have strengthened our ties and bond further. Maulānā also had a very strong bond and affinity with my brother. I think Maulānā had probably come to meet him when he had come to our musjid. He must have consulted him as a doctor. This happened when I was young and I was still a student. Neither did I know Maulānā's rank and position, nor was there any reason for him to direct any special attention towards me. Therefore the real visit and meeting took place on this journey [to Mau, Aʿz̲amgarh].

It was winter. We went by a rickshaw from Mau to Kaupāganj and then to Fatah̲pūr. My travelling companion, Maulwī Ashraf ʿAlī S̲āh̲ib Lucknowī was with. The afternoon meal was over and people were taking a siesta. We reached Fatah̲pūr and Maulānā learnt of our arrival immediately. He had heard my name and came down from upstairs there and then. He took me upstairs with real affection, held my hand out of love, and continued pressing it for quite some time. This was Maulānā's special way of showing affection. He instructed for the food to be heated, the table mat was laid, and he fed me just as a mother sits down on the floor and feeds her children. He periodically made morsels of food and placed them in my mouth. I was astounded over the fact that despite my imperfection and his lofty position, why was he showing such extraordinary kindness towards me?

After completing the meal, I went downstairs and proceeded to the *khānqāh* which is opposite Maulānā's house. This was a solid building which looked like a hostel for a large *madrasah*. I think it was a double-

storey building and appeared to have been constructed recently. Muẖtaram H̱ājī Nathārullāh S̱āẖib, the chief of Gorukhpūr and ex-MLC, who was from among Maulānā’s special associates and *murīds* was staying in the *khānqāh* at the time. I enjoyed his company. He was a very religious man of discerning disposition with whom I was acquainted since before. I spent one night in the *khānqāh* and departed the next day. But the effect of Maulānā’s extraordinary treatment and righteous affection remained for several months.

This was the first seed of love and confidence which was planted in my heart in Maulānā’s very own hometown. This seed proved to bear fruit later on:

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ

The land that is good, its vegetation comes forth with the permission of its Sustainer.[1]

In one of those assemblies I recall Maulānā asking H̱ājī Nathārullāh S̱āẖib or someone else: “Do you know what the first part of this couplet is:

> Even the one who is not in the tavern is not left deprived.

When the audience remained silent, Maulānā said:

> A sharp smell of liquor is enough to intoxicate a person. Even the one who is not in the tavern is not left deprived.

I consider this to be a good omen in my favour in the sense that he may be referring to this quick and short visit of mine. On my return, I wrote a letter to Maulwī H̱akīm H̱abībullāh S̱āẖib on 9 Jumādā ath-Thāniyah

---

[1] Sūrah al-Aʿrāf, 7: 58.

1373 A.H. (11 February 1954). The following was mentioned:

> I will not forget the blessed and enjoyable trip to Fatah̲pūr for many years to come. I still remember your sincere and loving words during the onward and return journey, and H̲ad̲rat Wālā's *dāmat barakātuhum* kindness and affection during our stay in Fatah̲pūr. They continue to pierce my heart periodically. May Allāh *taʿālā* bless us with those joyful moments again, and may we be able to go to Fatah̲pūr again.

Later on, I had the opportunity of meeting Maulānā when I accompanied my respected friend, Sufi ʿAbd ar-Rabb S̲āh̲ib. A small wedding party of Sufi S̲āh̲ib's son, Akbar Miyā Khālid ʿUmar (MSC, and presently an engineer in Jeddah), was with us. Maulānā performed his *nikāh̲* (marriage) with the daughter of another of his attendants and associates, Maulānā Amjadullāh S̲āh̲ib, a chief of Gorukhpūr. On this journey too, Maulānā showed special affection towards me and seated me with him on the bed.

Since then, a long time passed without an opportunity of meeting him nor the honour of corresponding with him. The first letter which I wrote to him was on 13 Ramad̲ān 1374 A.H. in which I asked him for special *duʿā's* in this blessed month. Maulānā replied with much consideration:

> In compliance with your request, I make *duʿā'* that Allāh *taʿālā* blesses you with a genuine quest (*t̲alab*) for Him and includes you among His devoted servants. I request you to make the same *duʿā'* for me.

He then quoted an inspiring note from the *Maktūbāt* of H̲ad̲rat Khwājah Muh̲ammad Maʿs̲ūm *rah̲imahullāh*

which instructs one to sever one's self totally from everything apart from Allāh *taʿālā*, and to bid farewell to one's self – in fact, the entire world – in the love of Allāh *taʿālā*.

Subsequently, our correspondence continued, interspersed by lengthy periods of no correspondence. In my letters to him, I requested him for *duʿā's* and expressed my love and affinity with him. He replied with words of affection and kindness.

I met him on one occasion in Gorukhpūr. It was the time when he had become fed up, in fact, annoyed, with Fatahpūr and went away to Gorukhpūr. He was staying at the house of Hājī Nathārullāh Sāhib at the time. He had been ill for quite some time, so it was a bit difficult to get an opportunity of meeting him. But I was called and he received me very warmly. We sat on the same rickshaw and proceeded for the *jumuʿah salāh*. On my return, I wrote to him in which I mentioned his affection and benevolence. I also quoted a famous couplet of Shaykh Saʿdī *rahimahullāh*:

> In his extreme joy, the villager was completely overcome and reached the sky.

Together with this letter, I sent my recently published book, *Tārīkh Daʿwat wa ʿAzīmat*. I wrote the following point in reference to this book:

> Janāb Wālā had said in one of his assemblies: "When a person is ill, he does not feel like doing anything; he does not even want to speak. In such a condition, I feel someone else must talk, and I will listen." I have found an alternative, i.e. I am presenting my insignificant compilation, *Tārīkh Daʿwat wa ʿAzīmat*, which could be read occasionally in Hadrat's assembly. Another reason why I took the courage of saying this is that some of the

themes in this book which have been extracted from the statements and writings of the elders support the temperament and teachings of Hadrat.

His reply to Saʿdī's *rahimahullāh* couplet put me to shame. He wrote:

Actually I ought to have been the one to quote this couplet because a king had stayed over at the house of a villager, to which he made this statement. Your example is like kings who stop over here sometimes and stop over else where on other occasions. Consequently, he conferred honour to a villager by staying over at his house. Therefore, it will be more right for me to say:

"In his extreme joy, the villager was completely overcome and reached the sky."

In fact, let me re-quote the entire paragraph:

"The villager reached the sky in his extreme joy. Where will the honour and position of the king ever decrease if he were to stay over in the poor house of a poor villager!? Instead, the villager will start speaking to the skies if he were to be shaded by a king like you."

As regards the book which I sent to him, the Maulānā said something which drew attention to my mistake and also caused me regret. It displayed Maulānā's reformational aptitude and sharp-sightedness. He wrote:

You wrote with regard to one of your books that when I am not in the mood of speaking in my assembly because of my illness, your book may be read out to the people so that it may be a means of diversion for my temperament. My response to this is that

> since the subject matter of this book is instructional – as you yourself said – I will not make instructional themes a cause of diversion and pastime because this would amount to unappreciativeness. Instead, what I will do is read the book myself and present its subject matter in my talks just as I quote the statements of pious elders as evidence in the midst of my discourses. But I will not do all this now; only when I regain sufficient strength. (written on 24 Rabīʿ al-Awwal 1376 A.H. from Gorukhpūr)

After some time, Maulānā left Gorukhpūr and went to Allāhābād. His arrival in Allāhābād was not a mere arrival, rather it marked the turning of the fate of that city for the better. A city which had been a centre of *tasawwuf* and *maʿrifat* for a long time, and where its twelve circles were well-known, now became Allāhābād (literal meaning, a place where consciousness of Allāh *taʿālā* is forever present) in the true meaning of the word through the blessings of *dhikrullāh* (remembrance of Allāh *taʿālā*) and inviting towards Allāh *taʿālā*. Maulānā left Gorukhpūr in Rabīʿ al-Awwal 1377 A.H., came to Allāhābād and stayed over in Hasan Manzil for some time. Thereafter, the residential area of Raushan Bāgh (Bakhshī Bāzār) became illuminated by his presence, and a *khānqāh* and *dār at-tarbiyah* (place of training and tutoring) was established.

During this period, my beloved and respected Maulwī Shākir Husayn Khān Sāhib Marhūm invited me to deliver a speech on the occasion of Anjuman Islāh al-Muslimīn. This was an annual function which used to be held with much fanfare in Allāhābād. Khān Sāhib had been inviting me since several years, but because it was not my habit to attend *jalsahs* (gatherings), I continually offered my apology to him. But on this

occasion, there was another attraction for me, viz. Maulānā's presence. The *jalsah* was merely an excuse for me. I decided to go to Allāhābād so that I could present myself before Maulānā and have an opportunity of spending some time with him. As was his norm, Maulānā showed much affection to me, and I got the opportunity of attending his assemblies – which was the thing of real worth on this journey. I got the opportunity of observing Maulānā from close and with more focus.

He had a trembling and restless disposition. It seemed as though he had no rest for tomorrow. The conditions of the Muslims, the corruption of their character and dealings, a dearth of integrity and sincerity in them, and open hypocrisy caused him to become restless and disturbed. The yearning to rectify the situation and summon people to run towards Allāh *taʿālā* had overpowered his heart, mind and veins. His condition has become as described in the following couplet:

> Flames are bursting forth from every hair of mine, and I fear fire dripping from my veins.

On seeing the Maulānā's restlessness and agitation, I instantly thought of Maulānā Muhammad Ilyās Sāhib *rahimahullāh*. He had the same lean appearance, the same informality in speech, the same independence when addressing someone, the same stuttering in speech like that of Hadrat Mūsā *ʿalayhis salām*, the same predominance of *daʿwah*, the same silence which is engrossed in thought, and the same quivering speech. Although there was a definite difference in them on the subject of *daʿwah*, he was the same as Hadrat Maulānā Ilyās Sāhib *rahimahullāh* in his subject of love for Allāh *taʿālā* and concern for his responsibilities. I had the opportunity of attending his morning and evening assemblies. There was a captivating feeling, while at the same time, an absolute balance between the intellect and *sulūk*. He would occasionally hold some of his

devoted attendants by their heads and shake them, and direct their attention towards an important and necessary point.

In his assemblies of Allāhābād, Maulānā focussed mainly on reminding about the Hereafter, encouragement towards the pleasures of Paradise, and warning against the torments of the Hell-fire. This Qur'ānic style of admonition is the most beneficial and has the greatest impact. More so when we consider the fact that the *'ulamā'* and admonishers have completely disregarded the themes of the Hereafter, Paradise and Hell. They feel ashamed to speak about these things as though it is unfashionable to mention them. When I returned to Lucknow from Allāhābād, I wrote a letter to Maulānā on 25 Shawwāl 1377 A.H. and expressed the same impressions and sentiments. I made special mention of his affection, the deep impact it had on me, and expressed my gratitude to him for whatever I experienced and saw during this stay. The reply which Maulānā wrote is a fortune for me which ought to be treasured. I am quoting it here verbatim.

My beloved, *may Allāh keep him safe*

As-salāmu 'alaykum wa raḫmatullāhi wa barakātuh

I was honoured to receive your letter and it increased my love and devotion for you. There are many *'ulamā'* who come to visit me frequently. But I think my heart is most inclined towards you. You mentioned in your letter:

> The important and blessed theme towards which you drew our attention was most beneficial for my rectification and training. We have completely disregarded this subject.

On reading these words, my heart desires to quote this couplet:

> I was becoming accustomed to this cage, but when I heard the whistling of my fellow birds, I became anxious and thought of the garden once again.

I now seek your leave from saying anything more. I will write in detail in my forthcoming letter.

Was salām
Wasīyyullāh, *may Allāh pardon him.*

The result of this visit, impressions and view which was put into motion was Maulānā's valuable work titled, *at-Tadhkīr bi al-Qur'ān* which was written after my return. It was published in *al-Furqān* and other periodicals, and also published as a separate book. It is quite an effective and beneficial book.

After this, I think I had one more occasion of going to Allāhābād for a *jalsah* of Islāh al-Muslimīn, but which was really to attend Maulānā's assemblies and to derive some benefit from his company. My entire stay was at Maulānā's house. His assemblies and discourses were conducted just as I had observed on my previous visit. I was very pleased to note that *'ulamā'* and scholars of the city were attending his assemblies and considered their presence to be to their own good fortune.

I went to Allāhābād once again in June 1964. The function was a district conference which was held under the auspices of the Religious Education Council of which I was the head since its inception. Before leaving, I had decided that I will stay at Maulānā's house, so I informed him before hand of my intended arrival. This proved to be a mistake because when I reached the Allāhābād station, Maulānā was already there waiting for me. Added to that, the train was delayed. The moment Maulānā met me, he said: "I thought it will be

the time for tea and breakfast when you reach. I brought it here on the station so that you are not delayed. But now that the train was delayed, we will have breakfast at home. I was completely ashamed of myself over Maulānā's kindness, concern and arrangements. I realized the severity of my mistake in informing him about my intended arrival.

The following people had accompanied me on this journey: (1) My dear friend Dr. Ishtiyāq Husaynī Qurayshī, (2) Maulwī Sayyid Abū Bakr Sāhib Hasanī (M.A. – presently a lecturer at Nehru University, Delhi) who was very much looking forward to meeting Maulānā, and (3) Sayyid Muhammad Muslim Hasanī.

We all were guests of Maulānā. It was extremely hot during those days, so we were hosted in the courtyard of a newly-purchased house. Maulānā paid particular attention to our comfort. In the course of this stay, Maulānā repeatedly expressed his deep concern about the condition of Muslims and the issues which concerned them. There were times when he sent me special messages via Maulānā Jāmī or Maulānā Sirāj al-Haqq Sāhib while I was seated in the conference or in any of its committees.

Maulānā's stay in Allāhābād had created a religious splendour in the city. The musjid of the residential area where he lived soon had to undergo extensions. A *madrasah* was established and through Maulānā's blessings people became concerned about their rectification and spiritual training. Maulānā was very enthusiastic about constructing *masājid*. No matter where he stayed, a new musjid would certainly be built there. The same thing happened in Gorukhpūr as well. A musjid near the Allāhābād station whose foundations had already been laid was completed by Maulānā's efforts and it was listed among the beautiful *masājid* of the city.

Maulānā's deep bond with me and his righteous affection towards me was displayed when I went to stay in Sītāpūr in 1967 to receive medical treatment for my eye. Many operations were carried out but to no real benefit. I constantly received letters and messages from Maulānā during this period. When any of Maulānā's associates came to me from Allāhābād, they would say: "Maulānā is very concerned about you and he is quite restless. Sometimes he would be lying down, he would get up suddenly and say: 'How can I help to reduce his discomfort?'"

I received the following note from Maulānā towards the latter part of my stay there:

> The thought is coming into my heart repeatedly that you will not benefit from the treatment there. You should rather go to Lucknow and obtain homoeopathic treatment.

I myself, and those who were nursing me, had become fed up with our stay. Maulānā's letter appeared like an unseen reference [from Allāh *taʿālā*]. I came to Lucknow and had no alternative but to go to a homoeopathic doctor who was not too well known. Look at Allāh's power! The pain and discomfort which could not be removed through several operations were removed – by the permission of Allāh *taʿālā* – by a single dose of medicine. *Al-h̲amdulillāh* I never suffered with this complaint again. The doctor obviously became very popular and he himself benefited tremendously from his momentous treatment. But people of real knowledge know that more than the medication it was the *duʿā'* of a man of Allāh *taʿālā* and the concern of many sincere friends.

> O beloved! The fragrance of musk is actually spread by the locks of your hair, however

> lovers and poets – due to some expediency – attribute it to the gazelle.

After I recovered from this eye complaint, I undertook a special journey to Allāhābād solely to thank Maulānā and in the hope of bringing joy to his heart.

It was the summer season and Maulānā made arrangements for me to stay in the lower storey. He emphasised on me not to take the trouble of coming upstairs in the heat. He also took pains in ensuring I do not have to leave the house for any need [everything was made available to me]. He sent sweet pomegranate seeds several times with the message that they are beneficial for the eyes. He then met me in the evening with much affection. He made special arrangements for food. His acts of kindness were not merely saintly but also contained sparks of motherly love and affection. This has been the distinguishing mark of the deputies of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*:

عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ، حَرِيْصٌ عَلَيْكُمْ

It weighs heavily upon him that which harasses you. [He is] anxious over your wellbeing.[1]

I happened to go to Allāhābād again when our Majlis-e-Mushāwarat (Consultative Assembly) had decided to have a meeting there. I stayed at Maulānā's house. The chairman of the Majlis, Dr. Sayyid Mah̲mūd S̲āh̲ib was also present. Dr. S̲āh̲ib developed a lot of faith and confidence in Maulānā and I learnt from reliable sources that he had also become his *murīd*. A few other leaders of the Majlis also came to Allāhābād and they visited Maulānā regularly. Maulānā Abul Layth S̲āh̲ib Nadwī (the Amīr of Jamāʿat Islāmī) took particular pains to go

---

[1] Sūrah at-Taubah, 9: 128.

and meet Maulānā, and Maulānā too showed special affection for him.

The time now came when many different ailments especially nose-bleeding made it difficult for Maulānā to live in the hot summers of Allāhābād. His doctors advised him to go to a place where the weather was moderate, where he could spend the summers and winters. Our famous Unani doctor of Lucknow, Shifā' al-Mulk Maulānā Hakīm Khwājah Shams ad-Dīn Sāhib was at the forefront in giving this advice. Hakīm Sāhib, due to his expertise, affinity and faith in Maulānā had already enjoyed a laudable position in Maulānā's sight, and Maulānā considered him to be his close confidant.

The time for the fate of Mumbai to change had arrived. Those who look at external matters felt that Maulānā went there for medical treatment, but in reality, it was the spiritual treatment of the residents of Mumbai which was intended. Divine will and decree had decided that a spiritual clinic be opened there. Maulānā's attachment (with whom the Mumbai residents' delight was attached) with Mumbai and its people increased, and their love and affiliation with him immediately increased and progressed by the day. All the causes and circumstances supported the view that Maulānā's arrival and stay in this largest of Indian cities (which had always been a commercial and financial centre, and which, at some time had been a forbidden place for the representatives of the *maslak* of Deoband) would not cause the slightest wave or motion on the surface of this sea of humanity. Maulānā did not have a single weapon or means which could attract and impress the people of Mumbai. In other words, oratory skills, external position and rank, external power and authority, and so on.

However, the decision of divine will and decree is not subservient and bound to any of these things. What the people saw in him was in total conflict with all logic and

reason. It seemed as if an unseen power was working here, steering the hearts and souls of the people towards him. I observed the infatuation and confidence [in Maulānā] in the traders and businessmen of Mumbai who, previously, were never impressed by any Islamic call and movement. Who had many misconceptions and misunderstandings about the *'ulamā'-e-haq*.

But now, their confidence in Maulānā increased by the day, a transformation in their lives was visibly seen, and there were obvious changes in their appearance and mannerisms. Ever since 1950, I had to go to Mumbai on several occasions. Rarely was a year in which I did not go there. But when I went after the arrival of Maulānā, I noticed a completely different situation there. People whom I never expected to see in Maulānā's assemblies were seated respectfully like students. Whereas there were no causes of attraction there – causes which were essential for Mumbai.

When I was going to the Hijāz in 1967, I stayed over in Mumbai for a few days. One morning, I went to Kurlā – where Maulānā was staying – and reached at the exact time when he was commencing his morning class. I was given a place near Maulānā's chair. Maulānā appeared, a microphone was placed in front of him, and he began speaking something. In the midst of his talk, he asked for some books of *tafsīr* and Hadīth, read some texts and continued his speech. I remained attached to the leg of the chair. I was already accustomed to Maulānā's tone and manner of speech, but I could not understand a considerable amount of what he said. Yet I saw a deep effect on the faces and eyes of those who were present. Like many occasions before, I realized that for a person to have an effect on his audience, oratory and words are not necessary. [As a saying goes]:

> The beloveds have many ways for which there
> are no names and words.

After all, many powerful and eloquent orators deliver speeches and lectures, but they neither have any effect on the hearts nor do they bring about any change in the lives. As Jigar [a poet] said:

> "There is no joy of love in the eyes, and no light of conviction on the face."

Had Allāh *taʿālā* willed, and had Maulānā travelled to Mumbai for a few more years, the city, to a large extent, would have developed an Islamic awakening, reformed its ways, had an enthusiasm for emulating the Sunnah, and hundreds and thousands of lives would have changed for the better. But none can fathom Allāh's *taʿālā* wisdom and divine mysteries. This chain of goodness and blessings suddenly came to an end in November 1967 (Shaʿbān 1387). Not only Mumbai, but the whole of India and the Islamic world at large was orphaned from this blessed existence who had refreshed our memories about the *mashā'ikh* and reformers of the past. This personality proved that sincerity, pain and concern can wield their authority and influence in the most unpleasant situations, and in the most materialistic eras and places.

> A true lover of Allāh changed an entire world.

This incident took place as follows: Maulānā developed a desire and yearning to visit the Baytullāh (Kaʿbah) and spend some time in its shade. This yearning embedded itself so firmly in his heart that several medical reasons and reformational needs could not overpower it. Maulānā made a decision to perform h̲ajj and began getting some of his special associates ready. His yearning had become so intense and strong that no difficulty could come as an obstacle in his path. The Divine Hand too came in and all the obstacles began to be removed. A considerably large group of people got ready to accompany him.

About the same time, I was making preparations to leave for the Hijāz to attend a meeting of the Rābitah. When I went to meet him in Mumbai, I mentioned my intention – which was not announced to everyone – to him. I took leave from him and proceeded to my vehicle. Maulānā sent Maulānā Jāmī Sāhib with a special message saying: "Do not hasten in coming back [to India]. You must wait for me there." But because of certain reasons, I could not stay in the Hijāz for too long and returned to Mumbai after the meeting.

I think it was the 19th or 20th of November 1967 when I met Maulānā and said: "I have already come back. But I expect to go back in Ramadān al-Mubārak. I expect to get some time to remain in your company." Maulānā was very pleased and said: "Certainly, certainly, you must try to meet me."

Maulānā departed by ship on Wednesday 22 November 1967. Just two days passed when on the 24th of November after the *maghrib salāh* he experienced a few bouts of unconsciousness and passed away that same night. Instead of visiting the Baytullāh (House of Allāh), he met Rabb al-Bayt (the Rabb of the House). Surely to your Rabb is your eventual return.

When this news reached the Hijāz via wireless, Maulānā's associates there, and Mad-hat Kāmil Sāhib himself, the Indian ambassador to Saudi Arabia, tried to obtain permission to get Hadrat buried in Jannatul Muʿallā. These efforts were successful and, contrary to the norm, official permission was granted to bring the blessed body to al-Balad al-Amīn (Makkah Mukarramah). The grave was prepared at the spot where Shaykh al-Mashā'ikh Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī was buried, and *ghusl* (bathing the deceased) arrangements were initiated at Madrasah Saulatiyah.

Even here, Allāh's *taʿālā* special will was displayed. Due to some misunderstanding with regard to the permission, Maulānā was hastily bathed, shrouded and janāzah salāh performed, and his blessed body was lowered into the sea, as per the ship's rules. I have heard that Maulānā was reading this couplet repeatedly before his departure from Mumbai:

> Where will you ever place flowers over my grave when you will not even be able to throw soil over it!?

The manner in which this entire story unfolded clearly displays the helplessness of planning and the overwhelming power of divine destiny. This is not the place for details.

وَاللّٰهُ غَالِبٌ عَلٰى أَمْرِهِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

Allāh prevails over His affairs but most people do not know.[1]

In this way, Maulānā was included in the list of those holy and luminary personalities who, instead of having the honour of being buried in the ground, were handed over into the lap of the ocean. Such personalities include righteous and accepted people like (1) Hadrat Maulānā Muftī ʿInāyat Ahmad Sāhib Kākaurwī *rahimahullāh* – the author of *ʿIlm as-Sīghah* and *Tārīkh Habīb Ilāh*, and (2) Qādī Muhammad Sulaymān Sāhib Mansūrpūrī – the author of *Rahmatul lil ʿālamīn*. One more spiritual master has now been added and the ocean cannot complain about being totally deprived of the honour which is enjoyed by the ground.

---

[1] Sūrah Yūsuf, 12: 21.

Hadrat Maulānā Siddīq Ahmad Sāhib Bāndwī

My first meeting with Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* was when Hadrat Aqdas left his hometown, Fatahpūr Tālnarjā, and was staying temporarily at Hasan Manzil in Allāhābād.

The respected Janāb Maulānā Jāmī Sāhib had informed me that Hadrat Wālā is presently in Allāhābād and he does not know when he will return to his hometown. The moment I received this information, I proceeded to Allāhābād together with Janāb Hājī Muhammad Sa'īd Bāndwī Marhūm. It was the summer season, Hadrat Wālā was on the roof of the house engaged in his spiritual practices. The moment he was informed of our arrival, he called for us and said: "I had been waiting for you."

I remained in Allāhābād for one week. Hadrat Wālā was teaching several books at the time. Together with attending his assemblies, I had the opportunity of attending his classes as well.

Later on, I went twice to Gorukhpūr to meet him. When I reached the house where he was staying, I was informed that he was gone somewhere to deliver a talk. I met him on my return, he embraced me for a long time, expressed immense joy, and I returned after ten days.

After Gorukhpūr, Hadrat decided to settle down permanently in Allāhābād. During this time, I went to meet my mentor, al-Hāj ash-Shāh Muhammad As'adullāh Sāhib *dāmat barakātuhum* the Chief Supervisor of Mazāhir al-'Ulūm Sahāranpūr. When I was taking leave from him, Hadrat said to me: "Hadrat Muslihul Ummat is now living in Allāhābād which is not very far from you. You must go continually to him and say this on my behalf: 'I have now handed over Siddīq to you.'"

I went and conveyed this message to Hadrat Muslihul Ummat. Hadrat embraced me and said: "There are no restrictions on you; you may come here whenever you get an opportunity and you may stay here for as long as you like." Subsequently, Hadrat Wālā's attention and affection towards me increased tremendously.

I had faith and confidence in him since before. I used to have the good fortune of visiting him several times in a year. I would stay in his company for a week to ten days, and sometimes less.

I had the opportunity of staying in the company of my mentor, Hadrat Sahāranpūrī *rahimahullāh* for about five years. After him, from among all our elders, I spent the most time with Hadrat Muslihul Ummat *rahimahullāh.*

Al-hamdulillāh both elders were happy with me and had good thoughts about me despite my worthlessness.

May Allāh *taʿālā* consider my good thoughts about our elders and enable me to live according to His pleasure for as long as I am alive. May He raise me among His accepted servants on the day of Resurrection. Āmīn.

Siddīq Ahmad
Servant of Jāmiʿah ʿArabīyyah,
Hatorā, district Bānda, U.P.
1 Jumādā al-Ūlā 1402 A.H.

Maulānā Qārī Habīb Ahmad Sāhib

(*khalīfah* of Hadrat Muslihul Ummat)

Respected Janāb Maulwī Qamaruz Zamān

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I was remorseful at the time when you mentioned something about your impressions of the house. I am very much ashamed by this letter as well because when the action has not taken place, how and with what words can impressions be expressed? Personally, the effect in the speech of Hadrat needs no evidence. But as Shaykh Saʿdī *rahimahullāh* says:

> The rain has not changed in its natural delicateness. Yet, it causes roses to bloom in the garden and brush in saline soil.

Nonetheless, after considering this matter to be a bounty from Allāh *taʿālā*, I regard it as an immense good fortune because whatever is written in this book about Hadrat will – *inshā Allāh* – be accepted. This will automatically make the biography accepted as well. I hope this short presentation of mine will also be included and that it will be a cause for my forgiveness. Āmīn.

In attending the different assemblies of Hadrat, I could clearly ascertain that as he continued speaking, the colour on his face continued changing and the engrossment of the audience continued increasing. Most of the time I would notice a condition of self-sacrifice in the people. My own condition until the end of the assembly would be as if I have been seized by the ground. When the assembly ended, I would not feel like getting up from there. So much so that when people would shake hands with each other, and some close associates would extend their hands towards me, I disliked it and did not feel like turning my attention

towards anything. The fact of the matter is that H̲ad̲rat would subtly convey us to Allāh *taʿālā* in just one assembly. The sweetness of the love of Allāh *taʿālā* used to inebriate our heart. He used to create insight in the understanding of Islam and īmān. Quite often he would colour the world with the hues of *Dīn* and attach our worldly livelihood to the Hereafter through his explanation of the H̲adīth: "Actions are judged by intentions."

He would say this very often: "If a person wants to reach Allāh *taʿālā*, it is not entirely necessary for him to leave his business and other worldly occupations. You can reach Allāh *taʿālā* as you are. All you have to do is cast aside your heedlessness and do everything according to the Sharīʿah."

He used to explain the magnitude of the Sharīʿah through stories of the pious elders in such a manner that he would firmly embed the respect and honour of the Sharīʿah in the hearts of not only the *ʿulamā'* but the masses as well. He used to say: "Respect for the Sharīʿah displays respect for the Promulgator of the Sharīʿah."

When explaining the importance of the Sharīʿah and stories of the pious in this regard, a unique type of attraction towards Allāh *taʿālā* would overcome him. While in this state, he would lightly tap and shake the hands of certain special people who were seated nearby and whose hearts had already opened out to him. This would cause every person in the assembly to remain focussed all the time and to be affected by what he was saying. At the same time, H̲ad̲rat would be careful not to cause any discomfort whatsoever to the person whose hands he was patting. On one occasion, H̲ad̲rat's blessed hand fell on my head and he felt that the ring which was on his hand must have hurt my head. At the end of the assembly, I was the last to go to shake his

hands. He held my hands, drew me towards himself, embraced me, and whispered into my ears: "Qārī Sāhib! Pardon my disrespect." Whenever I recall this incident, my eyes well with tears – even to this day. Look at his noble character towards his attendants. Consequently, each person thought that the special relationship which he enjoys with Hadrat is not shared by anyone else. This was certainly a reflection of the Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam* with which Hadrat's life was illuminated and filled.

Apart from my impressions, you requested me to write something about my relationship with him. You are obviously referring to some important relationship because you all are aware that my relationship with him was one of an attendant. As for the special relationship which you want me to describe, I am very ashamed to express it because it will be a sort of claim and assertion even though it is not that. The other reason is that if I am not even qualified to do this, how can I describe it!? At the same time, your instruction takes precedence.

I am describing the following incident in brief: On one occasion, about 8-10 attendants from Allāhābād went to meet Hadrat in Fatahpūr. A few distinguished people were part of the group. For example, Hadrat Maulānā Sirāj al-Haqq Sāhib Marhūm, Janāb Hāfiz Muhammad Yāsīn Sāhib, Muhtaram Master Ibrāhīm Sāhib, Hājī Muhammad Shāfī' Sāhib and Hājī 'Abd al-Wahīd Sāhib. This group comprised of a few others as well. We spent 2-3 days with Hadrat.

One day, I was summoned after *ishrāq* (about fifteen minutes after sunrise). It was the winter season, Hadrat was lying down on his *chārpāi* (four poster bed) in the sunlight, and a unique condition had overcome him. As was his noble habit during such conditions, his hands were raised and he was striking one palm against the other. When I presented myself, he said: "Call Maulwī

Sirāj Sāhib as well.” I called for him, and we both sat before Hadrat. He turned to us and said: “I place my trust in Allāh *taʿālā* and confer *ijāzah* to both of you.” He continued after a short pause: “I am not asking you to do anything because you are already doing it. I am giving you permission for spiritual service.” I was left confounded and speechless. I was immersed in shame. Maulānā Sirāj al-Haqq Sāhib Marhūm began to cry, and in his crying state he said: “I do not find myself qualified.” Hadrat shook his head slowly and said: “I will say something in this regard in a short while. I am coming just now.”

He then called for two of our travelling companions; one was Master Ibrāhīm Sāhib and the other person’s name I cannot recall at the moment. After presenting themselves to Hadrat, these two returned very happily and said to everyone: “Hadrat said: ‘I have given *ijāzah* to these two [referring to myself and Maulānā Sirāj al-Haqq]. You people must go to Allāhābād and inform everyone because these two will not say anything out of shyness.” These people carried out Hadrat’s order and conveyed his message to the people.

After this announcement, people began coming to this worthless person. Some associates of Hadrat Maulānā ʿĪsā Sāhib also began coming to me. I considered this disrespectful and declined. I inducted some people into the *silsilah*. I continually informed Hadrat of all these actions with a view to rectification from him. Sometimes, Hadrat replied with his approval and made *duʿā’* for me. After some time, Hadrat himself emigrated to Allāhābād and I continued informing him on these matters and he provided reformational replies.

I just moved from one subject to another and now I have said all these things. I naturally regret writing about this relationship and having it published.

Habīb Ahmad, *may Allāh forgive him.*
Wednesday, 3 Rajab 1402 A.H./28 April 1982

Maulānā Mujībullāh Nadwī

(Nāzim of Jāmiʿatur Rashād, Aʿzamgarh)

I was sitting in my room on 26 November 1967 and writing something when a teacher of Jāmiʿatur Rashād came from Mau. After offering *salām* and shaking hands with me, he said: "I have come with some tragic news." I became scared and said with alarm: "I am not really ready to hear any sorrowful news, but you can convey it to me." He said: "News arrived in Mau that Hadrat Maulānā Wasīyyullāh Sāhib has passed away while on a ship." The moment I heard this, I said: "*Innā lillāhi wa innā ilayhi rājiʿūn* – to Allāh we belong and to Him is our return" and was overcome by silence. When I regained my composure after several minutes, I asked him for details. He replied: "I have verified the information but I could not obtain any details." I was not really prepared to affirm this news but was eventually forced to.

The demise of Hadrat Maulānā Wasīyyullāh Sāhib *rahimahullāh* was not a pastime news. It was not a tragedy of a single home, a family or a city. Rather, it was a tragedy which affected the entire Muslim *ummah* of India. His demise was really:

مَوْتُ الْعَالِمِ مَوْتُ الْعَالَمِ

The death of an ʿālim marks the death of the ʿālam (world).

The deep concern which he had for the rectification of the *ummah* can only be gauged by those who were close to him. When he had a stroke and recovered from it, he said: "This illness is because of [concern] for you people."

Hadrat Maulānā Wasīyyullāh Sāhib *rahimahullāh* was a reminder of the pious elders of the past, and a living sign of Hadrat Maulānā Ashraf ʿAlī Sāhib Thānwī

rahimahullāh. Maulānā commenced the work of rectification and purification about 35-40 years ago in an unknown village called Fatahpūr and continued this work until the very end. In the course of this time, many political movements were born in India, particularly among the Muslims. Many economic and political changes took place. The standard of education and training changed. Let alone the Muslim masses, the thinking and temperament of even the scholars and elite changed. Maulānā himself left his village and undertook long journeys to Gorukhpūr, Allāhābād, ʿAlīgarh and Mumbai.

Maulānā considered the safeguarding and protection of the treasure which he inherited from his elders to be his most important responsibility. He was not neglectful in protecting it for even a single moment. The major changes which took place in the country could not change him or his associates in the least. His and their temperament, word and methodology did not change at all. Following the Sunnah during these times and remaining steadfast on it was his greatest feature and living miracle. The qualities of asceticism, abstention and independence caused seclusion to become second nature to him. During his student days in Deoband, instead of living in the hostel, he lived in a room of a musjid which was near the station. Apart from class times, he would be rarely seen in the classrooms or anywhere else. On Thursdays, he would generally go on foot to Thānabhawan, spend 24 hours in the service of Maulānā Thānwī *rahimahullāh* and return to Deoband.

Maulānā belonged to a well-to-do land holding family. Together with inheriting land, his father received the cultivation of the land in his name. Maulānā Thānwī *rahimahullāh* considered this to be impermissible. When Maulānā commenced his work of rectification in Fatahpūr, he started with his family first. He did not

have the courage to say anything to his father, so he said to his mother: “I will not eat any of the food which is obtained from the cultivated land.” His mother informed his father, and she began obtaining grain from other lands, and prepared the food for him from them. Maulānā’s abstention and precaution in this regard remained unchanged until the very end.

Maulānā’s greatest qualities were his sincerity, devotion and steadfastness. He wrote a lot on the subject of sincerity. But there was more to see in him on this subject than to read about. This is a quality which we do not have today. Hypocrisy is the opposite of sincerity. Maulānā used to explain these two attributes in great detail in his assemblies. He desired sincerity in everything, and wanted every work and task to be pure from hypocrisy. He himself was an embodiment of sincerity and made efforts to develop this quality in others.

Engrossment with the Qur’ān and extraordinary importance to following the Sunnah were found throughout his life. These attributes had reached the level of ardent love during the last few years of his life. He used to say: “The essence and peak of *sulūk* is attachment with the Qur’ān and emulation of the Sunnah. If automatic and spontaneous practising on the Sunnah is not developed, all other achievements are useless.

He had come to Mau about three or four years ago. Because of some difference in the time of a person’s watch, he reached the congregation for the *ʿishā s̱alāh* in the musjid when the imām was in *rukūʿ* (bowing posture). He went forward, joined the congregation and got the *rakʿat* [he did not miss any *rakʿat* of that s̱alāh]. But when he returned to his room after the s̱alāh, he said with much emotion: “It was because of such and such person’s error that I missed the *takbīr-e-ūlā* (the

first *takbīr* marking the commencement of salāh) after twenty years." Rarely do we come across such importance to the congregation in our times.

Dīnī acquisition and progress while being a human was Maulānā's special subject. He used to say: "The Prophets were human, and they taught us to establish a bond with Allāh *taʿālā* while fulfilling human needs. Therefore, genuine progress in *Dīn* is only possible while fulfilling human needs. Mere casting aside and cutting oneself off from society is against the object of the Sharīʿah. By saying this, Maulānā really wanted to impress on the minds that just as excessive engrossment with the creation to the exclusion of the Creator is harmful, casting aside the creation completely and severing oneself from people totally is also an obstacle to reaching Allāh *taʿālā*. The rights of both must be fulfilled, a balance between the two must be maintained, and the relationship which exists between them must neither be severed nor weakened.

"The *mashā'ikh* are not the prime but secondary objectives" was a major theme of Maulānā's assemblies. He used to say: "People make the *mashā'ikh* the objectives and gain physical closeness to them, but obtain very little spiritual bestowals from them. Whereas the primary goal ought to be establishing a bond with Allāh *taʿālā* and following the Sunnah. The bond with the *mashā'ikh* is not physical but spiritual. This is why people spend many years in the company of a shaykh but they neither develop love for Allāh *taʿālā* in their hearts nor a desire to follow the Sunnah. They consider themselves close to the shaykh when in actual fact they are far from him."

When Maulānā decided on a particular subject for his assembly, he would have proofs for it from before hand. At times he would have the references opened in the assembly itself and read the proofs out to the audience.

Although his own explanations were reliable, the scholars who were seated there would gain additional satisfaction. This was a unique trait of his assemblies. The dignity of Maulānā's assemblies revived the memories of the assemblies of Maulānā Thānwī *rahimahullāh*.

Maulānā was about eighty years old but his eyes and mind were still fresh and vibrant. Maulānā used to receive dozens of letters in which issues and questions concerning *tafsīr*, Hadīth, jurisprudence, *tasawwuf*, society and politics were posed. Maulānā used to personally reply to all these letters. Later on when this task became too much, it was handed over to Maulānā Qārī Muhammad Mubīn Sāhib, Maulānā Qamaruz Zamān Sāhib and Maulānā Jāmī Sāhib. Despite this, no letter would be despatched without Maulānā first checking it. Even if a single word was inappropriate, he would have it changed. He did not approve of a single dot or coma written wrongly.

On one hand, Maulānā was filled with the qualities of contentment, bashfulness and humility. On the other hand, he had a very systematic temperament. He liked every task to be carried out in a systematic and methodical manner. Any task which was carried out in a disorderly and neglectful manner was considered to be an inexcusable crime. He did not like a single moment to be wasted nor approved of his visitors and associates wasting a single moment. He strictly disliked them going to tea-shops and market places. During his stay in Jaunpūr, some people went to visit the historical places of this city while his assembly was being conducted. He reprimanded them severely saying: "People have forgotten their actual objective and are wasting their time in amusement."

Maulānā's method of teaching and training was also unique. He would rarely command good and forbid evil

directly. Rather, he would do it through Aḫādīth. There were many like myself who used to sit in his assembly with many doubts, misgivings and mental confusion. But when we got up from the assembly, not only was our mind satisfied, even our heart would be completely cleansed of doubts and misgivings without even perceiving any noose around our minds and hearts.

I wrote to him once informing him that I am always mentally confused. He replied: This happens largely because of internal evil. When I took stock of myself, I realized I was really filled with internal evils. In the beginning, Maulānā would not instruct anyone to commence with *awrād wa waẕā'if* (different forms of *dhikr*). Instead, he would initiate the process with correction of character, clarity in dealings, and strictly prohibiting any harm to others. Once I wrote to him asking him to suggest some forms of *dhikr*. He replied: "The recitation of the Qur'ān is sufficient for you. If you wish, you may engage in *tasbīḫ* (glorification of Allāh *ta'ālā*)."

Maulānā had become an attraction among the people of his time. Juniors and seniors from every school of thought, every group and every type of thinking would attend his assemblies. More than the masses, the *'ulamā'* were enamoured by him. A large section of Hindus used to refer to him as *dewtā* (a godly person). When Maulānā left Fataḫpūr, a large contingent of Hindus together with Muslims came to him to Allāhābād, begging him to return to Fataḫpūr.

Maulānā was never delighted by the arrival of any wealthy person. But if even an ordinary *maulwī* were to attend his assembly, his entire manner of speaking would change.

Outside India and Pakistan, some Arabs were also *mujāz* (given permission to induct *murīds*) of Ḫaḏrat.

Maulānā's achievements and the rectification and reformation which was accomplished through him was probably not accomplished by any of Maulānā Thānwī's other *khulafā'*. Despite this lofty and elevated rank and position, he was absolutely humble and unassuming. A distinguished *'ālim* once sent a message to Maulānā via one of Maulānā's associates saying: "I never saw Maulānā at Maulānā Thānwī's place." When Maulānā heard this statement, he replied: "Bhāi! Do you think I remained in Maulānā's [Thānwī] service to show to others!? I went there to obliterate myself."

The desire, yearning and enthusiasm for the rectification of the *ummah* which were found in Maulānā's temperament from the beginning continued until the very end. However, there was some restiveness in the beginning in the sense that he would go out every day to some village or the other to deliver a talk. Sometimes he would walk out to the fields and forests – disappearing for several hours. During those days, there was a couplet which he used to read quite often. It was, to a certain extent, a reflection of his condition.

> My heart is not attached to the orchard and it recoils from the desert. Now where can we take this mad man to?

Maulānā joined in arranging and compiling many of Maulānā Thānwī's books, and he himself left behind several small and large compilations. We make *du'ā'* to Allāh *ta'ālā* to engulf him with His mercy, and to enable us – his associates – to follow in his footsteps and to spread his teachings.

Hadrat Mukarram Sayyid Husayn Sāhib

(ex-additional commissioner)

This worthless person met Hadrat Maulānā Shāh Wasīyyullāh Sāhib *nawwarallāhu marqadahu* for the first time in Lucknow in 1940 when he had come to the house of Maulwī Anwār Husayn Sāhib to visit Hadrat Hakīm al-Ummat *rahimahullāh*. At the time, Hadrat Muslihul Ummat *rahimahullāh* could not have been more than forty years old. I made *salām* and shook hands with Maulānā after the *maghrīb salāh*. I found him to be filled with affection and sincerity, and his focus on Allāh *taʿālā* was perfectly seen. He was totally aloof from worldly people.

> He had already inflamed his heart with love. When did he reach the first row that he was already known as the lover of Allāh!? The signs of cognition were already seen in his eyes.

Hadrat Maulānā became occupied in his *maʿmūlāt* (spiritual practices) immediately [after I met him].

I then met his again after about sixteen years in Gorukhpūr in June 1956. Hadrat was staying in the house of Maulwī Nathārullāh Sāhib Marhūm at the time. The latter went personally into the room and informed Hadrat that such and such person has arrived. Hadrat immediately called me in and very kindly seated me next to him. This was after *ʿishā*. He said to Maulwī Nathārullāh: "You must provide all the comforts to him." I attended the assembly the next morning, i.e. on the 11th of June. Hadrat was saying:

> *Dīn* is not an attribute of the Book. Rather *Dīn* is an attribute of *dīndār* (a religious person). This is why Allāh *taʿālā* sent Rasūlullāh *sallallāhu ʿalayhi wa sallam* together with

> sending the Qur'ān. Through the blessed company of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum* were reformed to the extent of enjoying the title *as-sābiqūn al-awwalūn* (the first to embrace Islam and those who surpassed all succeeding generations).

On my second or third visit, Hadrat Maulānā ʿAbd al-Bārī Sāhib Nadwī, a *khalīfah* of Hadrat Hakīm al-Ummat *rahimahullāh*, was with me. Hadrat Maulānā ʿAbd al-Bārī Sāhib had come for rectification and *duʿā'*. Hadrat taught this *duʿā'* via myself:

> O Allāh! Make me and my associates among "those who are on guidance from their Allāh, and it is they who are the successful ones".

He also added:

> Tell Maulwī Sāhib that the more conviction he has in it, the quicker the benefit.

Hadrat left Gorukhpūr towards the end of 1957 and came to Allāhābād. A short while later, he purchased house no. 23 Bakhshī Bāzār and shifted there. I had to go to Allāhābād on several occasions for my [government] work. Whenever I went to Allāhābād, I used to stay in Government House. From there I used to attend Hadrat's morning and evening assemblies, and join him most of the time when he used to go for a stroll. He used to say many things of wisdom during those walks. He said on one of those occasions:

> Your father-in-law (i.e. Maulānā Sayyid Sulaymān Sāhib Nadwī) had really obliterated himself before Hadrat Wālā (Maulānā Hakīm al-Ummat *rahimahullāh*). This is really the achievement of *fanā* (self-effacement) and the essence of *tasawwuf*.

On one occasion, I had to stay in Allāhābād for several days. During this time, Hadrat conducted several assemblies on the character of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On my last day, I sought permission from him for my departure. Hadrat said to Qārī Mubīn Sāhib: "Tell him there is still time for the train's departure."

At about 9:30, Qārī Mubīn Sāhib went in again and asked Hadrat for permission for my departure. Hadrat called for me and said: "Tell someone to get a vehicle, I will accompany you to the station."

Hadrat and some people of the *khānqāh* accompanied me to the station. I was with Hadrat. Ansār Bhāi had also come to the station. On reaching there, Hadrat held my hand, took me aside, and whispered into my ear:

> I am appointing you as the representative of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in Lucknow. You must teach them the character of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

He repeated these words several times, proceeded to a bench with me, and sat down. He then emphasised this point again and again. I replied: "*Inshā Allāh* I will carry out your instruction." The train departed after some time and I continued looking at Hadrat. I reached Lucknow at 4:00pm and had to leave again on one of my trips. When I returned to Lucknow, then as per Hadrat's instruction, I commenced conducting an assembly in the evening. After one of these assemblies, Khwājah Shams ad-Dīn Sāhib said to me: "I have learnt something by *kashf* (exposition), If you permit me I will relate it to you." I replied: "You can certainly say it." He said: "Hadrat conferred you with *khilāfat*." I replied: "Yes, he did make some reference to it when I was leaving. When I was in Allāhābād, Ansār Bhāi asked me: 'What was Hadrat whispering in your ear?' I told him

that Hadrat said: 'I am appointing you as the representative of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in Lucknow.' On hearing this, Ansār Bhāi congratulated me and related this to Qārī Maulwī Habīb Ahmad Sāhib who was the imām of Musjid Mīnā Shāh Karah, Allāhābād. Qārī Habīb Ahmad Sāhib was my friend since childhood. When he met me he said: "Hadrat has adopted a new way of conferring *ijāzah*. He did not give permission himself but attributed it to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* bless you."

During my stay in Meerut – i.e. in 1966 – Hadrat sent a formal written conferral of *khilāfat* from Mumbai. He also wrote:

> "If you come and spend some time in Mumbai, I will teach you the work."

I carried out this instruction and spent several days with Hadrat in Kurlā in Mumbai.

Hadrat's *rahimahullāh* fundamental position was one of rectification of the self, and he continually directed the attention of the *tālibīn* towards it. Hadrat used to quote these couplets of Hadrat Maulānā Rūmī *rahimahullāh* quite often:

> The self has become a Pharaoh because of the many praises which were showered on it. Humiliate the self and make it worthless. It is a motionless snake. It has withered out of grief that it does not have the means.

Hadrat used to keep a vigilant eye on the correction of character. He was particularly strict about anger, pride, vanity and egotism. His assemblies were sources of immense spiritual benefits. The self would be polished and dead hearts used to be revived. Countless dead hearts were revived through Hadrat's attention and the

remembrance of Allāh *taʿālā* became their striking feature. This is surely the sign of a shaykh who possesses a vibrant and living heart.

Maulānā Muhammad Yūsuf Sāhib Bastawī

This worthless person had contact with the head of the *'ulamā'*, the lamp of the righteous, the Junayd of our time, the Shiblī of our era – Hadrat Muslihul Ummat *nawwarallāhu marqadahu* – from 1947 to 1967. I remained as a student, attendant and aspirant until he undertook the journey to the Haramayn by ship. Whatever I achieved was through him. It is extremely difficult and impossible for this pitiable person to encompass all this personality's favours, bounties and bestowals. A world which received the bestowals of knowledge, practice, faith, conviction, religious and material benefits – and is continuing to receive – from such a person whose biography, achievements and blessings are noted – then no matter how much we write, it will be insufficient. Authors are still writing on this subject and will continue doing so.

At the same time, the person whose chest was intoxicated by the flame of love and the Chishtīyyah temperament, filled with the tranquillity of the Mujaddidīyyah Naqshbandīyyah, completely inebriated by emulation of the Sunnah, whose eyes were filled with the love of Allāh, and as per the words of Basmal:

> That drink provider at whose eyes the angels fall in love. If they were to raise their gazes, their eyes will become intoxicated.

A bearer of the Qādirīyyah and Sahrawardīyyah links. He was a source of life for thousands of hearts. A treasure house of sciences and cognition. He enlightened the hearts and minds of students and *'ulamā'* with his erudite opinions on *Bukhārī Sharīf*, *Kashshāf* and their marginal notes and commentaries. He spent all his time – by day and night – in treating the spiritual maladies of thousands of *tālibīn* (seekers).

On one hand, the morning and evening assemblies are flowing with rivers of *tasawwuf*, cognition, rectification and spiritual training. On the other side, the blessings of the Hadīth, *tafsīr* and jurisprudence classes are reaching all the students and *'ulamā'*.

The answers to the most difficult questions and *istiftās* (requests for *fatwā*) are corrected at a glance. By Allāh! He was a unique personality. Someone rightly said: of the *khayr al-qurūn* (best of eras).

> The narcissus cries for a thousand years over its absence of light. After very much difficulty an eye is born in the garden.

On one side we see in Hadrat Wālā the lustre of Rāzī and Ghazzālī, the research acumen of Ibn Qayyim and Ibn Taymīyyah, and the soul of Tabarī and *Rūh al-Ma'ānī*. On the other side – in the field of *sulūk* and spiritual training – we see him as a true and perfect representative of the Maulānā Rūm and Junayd of the era, i.e. Hadrat Hakīm al-Ummat Mujaddid al-Millat Maulānā Thānwī *rahimahullāh*.

The academic, practical, moral, spiritual and convictional bounties which I received by virtue of Hadrat Wālā's love and bond with me are priceless treasures in themselves. But the far greater treasure and bounty which I acquired from him is this: īmān with conviction and a bond with Allāh *ta'ālā* are impossible – or in the least, most difficult – without a genuine bond with a spiritual master, a man of īmān, a man of the heart and a man who enjoys affinity with Allāh *ta'ālā*. In fact, it seems virtually impossible in these times of tribulations and self-conceit. As Maulānā Rūmī *rahimahullāh* says:

> Even if we were to assume that a person became an angel without the benevolence of Allāh *ta'ālā* and the attention of the *Auliyā'*,

> his book of deeds will be black [because his heart does not have the light of īmān].

I was present one night when Hadrat was ill. He asked me: "Maulwī Yūsuf! What did you receive from me? You were a teacher in the *khānqāh* at Thānabhawan, you go around delivering lectures and propagating, and you have remained with me for so long. Why do you come here?" It was night time, I was alone with him, I had no friend who could help me [answer this question]. I was left at a loss for words. O Allāh! If I do not give the right answer I will be taken to task. I made *du'ā'* by crying from within my heart and finally said: "Hadrat, by coming here I found īmān." Hadrat was overtaken by an extraordinary condition. He sat up, began crying, and said: "You are right. A *murīd* really receives īmān from his shaykh."

He added: "Shaykh al-'Arab wa al-'Ajam Hadrat Hājī Imdādullāh Sāhib *rahimahullāh* had posed a similar question to Hadrat Maulānā Rashīd Ahmad Sāhib Gangohī *rahimahullāh*. He asked: "You are an erudite *'ālim*, a Muhaddith (Hadīth scholar) and a *faqīh* (jurist). Why do you come to me?" Hadrat Gangohī *rahimahullāh* gave the same reply. He said: "I obtained īmān by coming to Hadrat."

The fact of the matter is that if during these times of tribulations, this had become clear to the people of the *madāris*, the *'ulamā'* and the intelligentsia, the condition of all sections of the community – the masses and the elite – would have been something else. The *'ulamā'* and the students specifically have become ignorant of this source and fountain of life. Akbar rightly said:

> *Dīn* is not born from books, lectures and riches. It is born from the gaze of the righteous.

Together with conferring Hadrat Wālā with the highest levels of internal and external sciences, Allāh *taʿālā* blessed him with an extraordinary memory.

I probably met Hadrat Wālā for the first time in 1947 in his hometown, Fatahpūr Tālnarjā. I was about to depart after staying there for one week when Hadrat Wālā (as was his habit most of the time) asked: "What have you understood?" I was still a student, so I wrote something down with a student's mind and temperament, and presented this couplet as well:

> The liquid whose drinking causes the mysteries of life to be opened before a believer, the wine of the *Dīn* of Ibrāhīm is found in the same Zam Zam.

Hadrat was overjoyed and congratulated me. About twelve years later, I went to stay with him in Allāhābād. While talking one day, he made reference to the above poem by saying: "Maulwī Yūsuf! Do you remember that couplet which you had written?" I was thoroughly astounded. O Allāh! What a powerful memory. Where can we find that love, affection, kindness and concern which he had for every single associate of his?

Hadrat Wālā was to leave Allāhābād for Mumbai for his final hajj journey. He spent several days in Mumbai. Because of some domestic needs, I was delayed in coming to Hadrat. His pure heart was a clear fountain of love and affection. He took me to task immediately. He said to Maulānā Sirāj al-Haqq Sāhib Machlī Shahrī Marhūm: "Take him away and tell him there is no need for him to come here. Go and remain with your wife and children. You may continue with your cultivation and farming there. What is the need for you to come here?!"

I lost my senses because if Hadrat had the slightest displeasure towards me on this blessed journey, my entire life would pass in confusion and disquietude. I

made *duʿā’* to Allāh *taʿālā* and said to Hadrat: "If I cannot bear the displeasure of my wife and children, how will I be able to bear Hadrat's displeasure? By Allāh, this can never happen.

> O you who cannot do without your wife and children! I am astonished at how you can do without Allāh!

Hadrat was satisfied and I was pardoned.

Today, every page of my life is brimming with Hadrat's affections, kindness and love; and it wants to spill out:

> No matter where I look from head to toe, my heart is tugging me and telling me that this is the place.

There are many senior men of the heart and authors who will write on the merits and life of Hadrat Wālā, and they will be compelled to say:

> There is no end to his beauty, nor does Saʿdī have the courage to describe it. The thirsty will continue drinking and dying, but the river will remain as it is.

Hadrat was one of the signs of Allāh *taʿālā*. Every moment of his life imparts the lessons of reliance on Allāh *taʿālā*, īmān, conviction, the message of the Sunnah, love and affection. May Allāh *taʿālā* inspire all the associates, especially the *ʿulamā’*, to focus their attention on the Tarīqah and the rectification of the internal and external selves. Neither is a shaykh the objective nor his position. The actual focus ought to be on Hadrat's statements, teachings and instructions which are treasure houses of knowledge and cognition, and which – in thousands of pages – contain those rare themes in the form of his books titled: *Tilāwat-e-Qur'ān, Nisbat-e-Sūfīyyah, Wasīyyatul Ikhlās, Iʿtirāf-e-Dhunūb, Madmūn-e-Dhikr,* and the explanations on the subject of

practical and doctrinal hypocrisy. These are elixirs and sources of life for the seekers. These two volumes of his biography themselves contain many of his teachings.

After his shaykh, Hadrat Wālā was the only person who combined the *khānqāh* with the *madrasah*, established both and caused them to flourish. He remained steadfast on the path of the Chishtīyyah Ashrafīyyah family, and irrigated every single world with it.

Muhammad Yūsuf Bastawī

Hakīm Muhammad Ifhāmullāh Sāhib

My beloved and sincere friend, Maulānā Qamaruz Zamān Sāhib, has compiled a biography of my chief, master and mentor, Hadrat Maulānā Shāh Wasīyyullāh Sāhib *nawwarallāhu marqadahu*. *Māshā Allāh*, it is a true reflection of Hadrat Wālā's life. If Hadrat Wālā's rectitude, guidelines, expositions, supernatural feats and different aspects of his life which were continually displayed during this very lifetime were to be obtained from different sources and compiled, then a much more voluminous book would be prepared.

I was most fortunate in that from the time I presented myself before Hadrat Wālā, I began witnessing and observing his extraordinary feats and blessings. I am noting a few to serve as examples.

First of all, I had the honour of pledging *bayʿah* to Hadrat Maulānā Shāh ʿAbd al-Qādir Rāipūrī. Soon thereafter, Hadrat Rāipūrī left for Pakistan and then I received the news within a few days that he departed from this temporary abode and passed on to the eternal abode.

It was either a good coincidence or help from the unseen that during the same period, my respected teacher, Hakīm Zahīr ad-Dīn Khān Sāhib Marhūm, came to ʿAlīgarh and stayed over at my place. I expressed my restlessness and despondency to him. He consoled me and said: "Go to Allāhābād and present yourself before Hadrat Shāh Sāhib." I went to Allāhābād, asked for directions and eventually reached Hadrat Wālā's house in Bakhshī Bāzār. Hadrat was living upstairs. I asked for Hakīm Zahīr ad-Dīn Khān Sāhib and someone informed me that he is upstairs with Hadrat Wālā, I may go there. I went up, offered *salām* to both elders and shook hands with them. Hakīm Sāhib said to Hadrat: "This is Ifhāmullāh, my student." Hadrat got up and

embraced me. The feeling which I experienced when he embraced me is still in my heart. Hadrat Wālā called out to Maulānā Jāmī Sāhib and asked him to bring tea which was presented immediately. Hadrat gave me a cup, another to Hakīm Sāhib, and he began drinking from his own cup. I finished drinking first, so he asked me if I wanted more. I replied in the negative. He asked me a second time if I wanted more, so I said: "Hadrat is still drinking, if I get a little from his cup then I will have it." Hadrat smiled, gave me his cup, and the moment I drank from it:

> He took away my senses in a single glance. This is how a beloved ought to be. A single sip changed my condition. This is how a measure ought to be.

Hadrat asked: "Do you plan to stay over or are you in a hurry to go back?" I replied: "Whatever Hadrat says." He said: "Stay." He then called for the caretaker of the guest house, Maulānā Muhammad Hanīf Sāhib, and said: "Let him stay in your room, and make proper arrangements for his accommodation and meals." I accompanied Maulānā Muhammad Hanīf to his room. When three days passed, I thought to myself that I may be imposing on Hadrat. When Hadrat's assembly ended, I said to Maulwī Hanīf Sāhib that I have a few relatives whom I would like to visit, he must not wait for me for lunch because I might be delayed. Saying this, I left, met a few relatives, and on my return, I stopped over at a tea-shop, had a meal, and returned to the *khānqāh* before *zuhr*. I performed *zuhr salāh* with Hadrat and attended his special assembly which he used to conduct.

The first thing which Hadrat said was: "The people who come here have different preferences when it comes to food. If the food here is not to their liking and they enjoy the foods at tea-shops and restaurants more, then I have no objection to it. But I will say this much, they

must certainly take the money from me to pay for the food which they buy from these places.” Hadrat then spoke on some other subject. I was drenched in perspiration out of shame. Subsequently, for as long as Hadrat was alive and whenever I went to him, I do not remember going to any place outside the *khānqāh* in Allāhābād. Similarly, I never had the courage to go and eat at any tea-shop or restaurant.

I used to spend every holiday in Allāhābād. When my attachment to Hadrat increased after several visits, I made this request to him with much fear and absolute respect: “Hadrat, if you come to ʿAlīgarh, the people there will benefit tremendously from you, and those who have become atheists and freethinkers will come to the straight path by your slightest attention.” Hadrat replied in his own special tone: “I will go, I will go.” Subsequently, in keeping with the methodology of our elders, Hadrat sent Muftī Fakhr al-Islām Sāhib (who was an ex MLA and is a lawyer) to ʿAlīgarh. He stayed over at my place, went to several places where he met modernist thinking people and assessed the situation (I was not aware of this assessment at the time). Muftī Sāhib returned to Allāhābād and said to Hadrat: “Inshā Allāh, your journey there will be successful and appropriate.”

Hadrat wrote to me saying: “I am prepared to come to ʿAlīgarh.” I went to Allāhābād immediately and, after drawing up the itinerary, returned to ʿAlīgarh. Three days later – on the 18th of Shawwāl 1384 A.H. – Hadrat Wālā reached ʿAlīgarh with his companions. A large group of people received Hadrat at the station. Hadrat stayed over at my place, i.e. Anaunah House. In the course of his one week stay here, I witnessed many expositions and miracles. It would be too much to relate all, but I will relate just two:

1. When three days passed since Hadrat's arrival, he sent Maulwī Amjadullāh Sāhib, the chief of Gorukhpūr to me with a message saying: "Three days have passed. Food arrangements for myself, my companions and those who frequent here will now be from my side." (This was probably a reply to my thoughts when I had visited him the first time). I said to Maulwī Amjadullāh Sāhib: "Convey this message to Hadrat on my behalf: 'I did not even imagine that all these arrangements were from my side. I consider everything to be from Hadrat.'" Hadrat made *du'ā'* for me when he heard this reply. When Hadrat departed, I calculated and saw this miracle of his that no more than one third of all the goods/foods were spent.

2. Dr. Hafīz ar-Rahmān Sāhib was the highest officer of the Law Department at the university ['Alīgarh University]. The Vice Chancellor had dismissed him and laid a charge against him in the High Court. Even before Hadrat's arrival here [in 'Alīgarh], he had went to Allāhābād and requested his *du'ā's*. In the course of Hadrat's stay in 'Alīgarh, the High Court passed its decision, ruled that he was innocent, and he was free to take his position once again. It was worth observing the scene when he came to Hadrat with the decision and rubbed his head against Hadrat's feet while crying profusely before him.

Maulānā Sa'īd Ahmad Akbarābādī Marhūm was my teacher and a well-known personality in the Islamic world. He was also a scholar of the modern sciences. He used to attend Hadrat's assemblies daily and say to me: "My heart is drawing me towards him."

A few days later Hadrat had a mild stroke. Shifā' al-Mulk Hakīm Khwājah Shams ad-Dīn Sāhib Marhūm was of the opinion that Hadrat should go to Lucknow for treatment. It was decided that Hadrat would stay at the house of Muzaffar Husayn Sāhib who was a minister of

transport at the time and also a very close *murīd* of Hadrat. Hadrat proceeded to Lucknow with his entire group of companions and took me as well. The next day, Shifā' al-Mulk Shams ad-Dīn Sāhib came to visit Hadrat accompanied by Shifā' al-Mulk Hakīm 'Abd al-Mu'īd Sāhib Marhūm and Shifā' al-Mulk Hakīm 'Abd al-Latīf Sāhib Marhūm. I was also present with Hakīm Ajmerī Sāhib. A medicine was prepared and we all decided to give him a laxative. The laxative was started the next day, and after five or six laxatives he began regaining his strength in his hands and legs. We collectively counselled Hadrat to continue using his legs.

Now listen to this incident which took place on one of the days. Hakīm Shams ad-Dīn Sāhib came in, checked Hadrat and left the room. Hadrat called me and said: "Go! Go and tell Hakīm Sāhib that I neither fear death nor do I hope to live very long. All that I hope for is that just as we did some *Dīnī* work in Allāhābād and 'Alīgarh, I would like to do the same in Mumbai, and then present myself before Rasūlullāh *sallallāhu 'alayhi wa sallam* [in Madīnah Munawwarah]." I carried out Hadrat's order. Hakīm Sāhib replied: "Hadrat, do not worry. *Inshā Allāh* your strength will come back to you very soon."

Hadrat's journey to Mumbai was agreed upon, and he left for Mumbai from Lucknow. He was quoting this couplet repeatedly:

> Where will you ever place a flower over my grave when you will not be able to pour sand over it.

It happened exactly as Hadrat said.

> When a Qalandar says something, he says it after having seen it.

When I was leaving, I met Maulānā Saʿīd Ahmad Sāhib Akbarābādī Marhūm at the station. He was going to Delhi. We sat together on the train. I was overcome by a strange condition throughout the journey, and the effects of worry and concern were visibly seen on my face. Maulānā asked me: "Why are you looking so sad?" I replied: "It's nothing." He asked me the same question when we reached Ghāziyābād station. Without even thinking, the following words poured forth from my mouth: "My heart thinks that this was my last meeting [with Hadrat]." Maulānā asked: "Why do you think that?" I replied: "One day during his stay in Lucknow, Hadrat said to me: 'Go! Go and tell Hakīm Sāhib that I neither fear death nor do I hope to live very long. All that I hope for is that just as we did some *Dīnī* work in Allāhābād and ʿAlīgarh, I would like to do the same in Mumbai, and then present myself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* [in Madīnah Munawwarah].' These thoughts are running through my mind all the time. May Allāh *taʿālā* decide what is best."

Countless other incidents are in my mind but I do not have the courage to write them. Hadrat's love and affection towards me will remain in my heart forever. I make this *duʿā'* all the time: Allāh *taʿālā* must engulf me under the wing of righteous people like Hadrat, bless me with the intercession of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and confer me with the wings of salvation. Apart from this, the fact is that this worthless person who is engulfed in sin has no place to flee to. I cry to Allāh *taʿālā* and make this *duʿā'*:

> Hair by hair, untie every knot of difficulty. Turn every imaginable pain to painlessness. If You will, You can turn the crying face into a beaming forehead. You have the power to turn a thorn into a garden.

Hadrat Maulānā Iftikhār al-Haqq Sāhib Gorukhpūrī

Māshā Allāh Hadrat Maulānā Iftikhār al-Haqq Sāhib was an erudite *ʿālim* and a man of lofty spiritual conditions. He first had a bond of rectification with Shaykh al-Islām Maulānā Husayn Ahmad Madanī *quddisa sirruhu* and thereafter with Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *quddisa sirruhu* from whom he became *mujāz suhbat*. He did not pledge *bayʿah* to anyone after Hadrat's demise, but continued the work of rectification and spiritual training in his own unique way. People treated him and accepted him as a shaykh. He was an imām of Musjid Subhānallah in Gorukhpūr for quite some time and lived with his wife and children in a small house which was attached to the musjid. He passed away there on 5th Rabīʿ al-Awwal 1401 A.H./7 October 1989. To Allāh we belong and to Him is our return.

A large crowd of people attended his *janāzah* devotedly, and he was buried in the famous cemetery of Gorukhpūr.

Note: From among our manuscripts, I came across an article written by Hadrat Maulānā Iftikhār al-Haqq Sāhib Gorukhpūrī ibn Maulānā ʿAbd al-Ghaffār Sāhib Mauʾī. He wrote it as a letter of consolation after Hadrat's demise and most probably addressed it to Hadrat Maulānā Qārī Muhammad Mubīn Sāhib while the latter was living in the Hijāz. I consider it to be quite beneficial, so I am including it in this biography. I hope the reader likes it. This entire article shows the extreme faith and confidence which Maulānā Iftikhār al-Haqq Sāhib had for Hadrat, and also Hadrat's high and lofty rank. The article follows:

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope that you people are carrying out the *manāsik* (rites) of the H̲aramayn Sharīfayn, and showing full determination and focus in acquiring the blessings and bestowals of these holy places. I hope you are enjoying every type of bounty. Almost all sections of the community in India – especially the people of *Dīn* – have been orphaned by this tragic event and their foundations have been shaken.

وما كان قيس هلكه هلك واحد – ولكنه بنيان قوم تهدما

The death of Qays was not the death of just one person, rather it entailed the shaking of the foundation of an entire nation.

The following is the essence of a teaching of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*:

إنّ موت العالم بالله موت العالَم

The death of one who truly recognized Allāh taʿālā marks the death of the world.

This era of blind deviation and major ignorance is like a small Resurrection. In such a dark and gloomy era, H̲ad̲rat openly and frankly called out to the truth with both his words and his actions. He practised on the Qur'ānic instruction:

فَاصْدَعْ بِمَا تُؤْمَرْ

Openly proclaim with what you have been commanded.

> O Bedouin! I do not think you will reach the Kaʿbah because the road which you are on is going towards Turkistan.
>
> O you people who are going for h̲ajj! Where are you? Where are you? The beloved is here, come here, come here.

The fortunate souls which responded with their hearts and lives to this call and remained attached to the feet of this true man of Allāh became the Shiblīs and Junayds of our time, and rose from the ground to the skies.

They became engulfed and immersed with the true recognition of Allāh *taʿālā* and divine mysteries and secrets.

Personalities of this nature possessing perfect internal and external qualities are born after centuries.

> The narcissus cries for a thousand years over its absence of light. After very much difficulty an eye is born in the garden.

رحمه الله رحمة واسعة كاملة، وأطيب مثواه، وأعلى الله درجاته كما يليق بشأنه العظيم وكرمه الفخيم، ووفقنا لاقتفاء اثاره واتباع مسلوكاته على نهج الشريعة المطهرة وسنن النبوية المقدسة على صاحبها أزكى التحية.

May Allāh taʿālā shower His most extensive and perfect mercy on him and may He purify his resting place. May Allāh taʿālā elevate his ranks in accordance with His greatness and immense generosity. May He inspire us to follow in his footsteps and emulate his ways in accordance with the system of the pure Sharīʿah and the sanctified Sunnats of Rasūlullāh sallallāhu ʿalayhi wa sallam – may the choicest blessings be on Rasūlullāh sallallāhu ʿalayhi wa sallam.

> The breath of an *ʿārif* is like the gentle breeze of the morning. The spiritual roots are moistened through it. If I were to get a Shuʿayb, speaking with Allāh *taʿālā* at night will be just two steps away.

I read the latter couplet as:

If I were to get a Wasīyy, speaking with Allāh *taʿālā* at night will be just two steps away.

I had a dream a few days ago: I was in Dār al-ʿUlūm Deoband, a large treasure of books was kept in one place, and the teachers and students were seated on one side. I joined them and sat on a straw mat. Janāb Maulānā Qārī Muhammad Tayyib Sāhib and Janāb Maulānā Muftī Muhammad Shafīʿ Sāhib entered and sat down silently. I then began reading these couplets with real emotion:

> This secret was unfolded to me through my companionship with the shaykh of Rūm.[1] Thousands of wise men can be cast aside just to obtain this one interlocutor[2] in my hand.
>
> If anyone has to face a battle similar to the one which *Kalīm* (Mūsā *ʿalayhis salām*) had to face, the tree at Mt. Tūr still calls out: "Do not fear."
>
> The appearance of the thinkers of Europe could not dazzle me because the antimony in my eyes is the dust of Madīnah and Najaf.

I read the first couplet as follows:

> This secret was unfolded to me through my companionship with the shaykh of Fatah.[3]

---

[1] Reference is made to Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*.

[2] A person with whom one has private conversations. Hadrat Mūsā *ʿalayhis salām* is known as *kalīmullāh* (the interlocutor of Allāh *taʿālā*).

[3] Reference is made to Maulānā Shāh Wasīyyullāh *rahimahullāh* whose hometown was Fatahpūr.

Thousands of wise men can be cast aside just
to obtain this one interlocutor[1] in my hand.

The entire assembly of *ʿulamā'* and students were stupefied, especially these two leading personalities. They were in a different world, with a strange condition having overcome them. And why should this not be so after all when the *Auliyā'* of Allāh *taʿālā* are mentioned, rains of Allāh's mercies pour down, from which no heart can remain unaffected.

Angels surround a place were Allāh *taʿālā* is remembered, where the secrets of the Qur'ān and Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are explained.

The joy which is experienced in remembering Allāh *taʿālā* can never be found in royal subtleties. Can there be a greater shade than the wings of the angels [which shade the assembly where Allāh is remembered]!?

There is a person here in Gorukhpūr who comes to me frequently. He is a *murīd* in the *silsilah* of Hadrat Chānd Shāh *rahimahullāh*. He saw a dream the night after Hadrat passed away. His father who passed away quite some time ago came to him and said: "All work and occupations must stop today because the king of India has passed away." He asked: "Who is this king of India?" His father replied: "He is Hadrat Maulānā Shāh Wasīyyullāh Sāhib." The man said: "But the ruler of our country is Dr. Dhākir Husayn Sāhib." He said: "Not him. Hadrat Maulānā Shāh Wasīyyullāh Sāhib is the king of India."

---

[1] A person with whom one has private conversations. Hadrat Mūsā *ʿalayhis salām* is known as *kalīmullāh* (the interlocutor of Allāh *taʿālā*).

Erudite scholars like Hadrat Junayd Baghdādī *rahimahullāh* say with regard to spiritual masters such as Hadrat Muslihul Ummat:

من كانت حياته بنفسه يكون مماته بذهاب روحه، ومن كانت حياته بربه فإنه ينتقل من حياة الطبع إلى حياة الأصل، وهو حيوة الحقيقية.[1]

If a person lived through his self, his death will occur when his soul leaves his body. As for the person who lived through his Rabb [Allāh], he merely moves from a natural life to an original life which is the real life.

In his well-known book, *Sharh as-Sudūr bi Sharh Hāl al-Mautā wa al-Qubūr*, ʻAllāmah Jalāl ad-Dīn Suyūtī Shaykh ʻAbd ar-Rahmān (d. 911 A.H.) writes at length about such accepted servants of Allāh *taʻālā*. A book comprising of 138 pages was thus compiled. He writes:

(وأخرج) أبو نعيم ابن عساكر عن سلمة قال: كان خالد بن معدان يسبح في اليوم أربعين تسبيحة سوى ما يقرأ من القرآن. فلما مات ووضع على سريره ليغسل، جعل أصبعه كذا يحركها يعني بالتسبيح.

Abū Nuʻaym ibn ʻAsākir narrates from Salamah who said: Khālid ibn Miʻdān used to read forty tasbīhs daily. This was apart from his daily recitation of the Qur'ān. When he passed away and was placed on the bier on which he was to be given a bath, his fingers continued moving as they used to when he used to make tasbīh.

(وأخرج) ابن عساكر عن أبي عبد الله الجلاء قال: مات أبي فجعلناه على المغتسل، فكشفنا عن وجهه فإذا هو يضحك. فالتبس على الناس أمره وقالوا هو حيّ، فجاءوا بالطبيب وغطينا وجهه وقلنا خذ بمحبسه، فأخذ بمحبسه فقال هذا ميت، فكشفنا عن

---

[1] روح البيان، ٤\١٢٥.

وجهه فنظر إليه ضاحكا، فقال والله ما أدري ميت هو أم حيّ، فكلما جاء إنسان يغسله يهابه ولا يقدر على غسله، فقام الفضل بن الحسين، وكان من كبار العارفين، فغسله وصلى عليه ودفنه.[1]

Ibn ʿAsākir narrates from Abū ʿAbdillāh al-Jallā' who said: After my father passed away, we placed him on the bier to give him a bath. When we uncovered his face, we saw him laughing. The people became confused and did not know whether he was dead or alive. They called for a doctor, and we covered my father's face. We asked him to check his pulse. After checking his pulse, he said: "This man is dead." We uncovered his face and the doctor saw him laughing. He said: "By Allāh I do not know whether he is dead or alive." Any person who came to give my father a bath got scared and could not proceed with the bathing procedure. Al-Fa<u>d</u>l ibn al-<u>H</u>usayn who was a senior pious personality eventually came, gave him a bath, performed <u>s</u>alāh over him and buried him.

إن الذين لا تزال ألسنتهم رطبة من ذكر الله يدخلون الجنة وهم يضحكون، مصنف ابن أبي شيبة عن الدرداء وفيها (أي في الرسالة القشيرية) عن بعضهم أنه كان نباشا فتوفيت إمرأة فصلى الناس عليها وصلى عليها هذا النباش أيضا ليعرف القبر، فلما جن عليه الليل نبش قبرها فقالت: سبحان الله، رجل مغفور يأخذ كفن مغفورة. قال: فقلت: هب، إنه غفر لكِ فأنا مغفور. فقالت: إن الله غفرلي ولجميع من صلى عليّ، وأنت قد صليت عليّ، فتركها ورد التراب، ثم تاب وحسنت توبته.[2]

Those whose tongues remain moist with the remembrance of Allāh taʿālā shall enter Paradise while they are laughing. As mentioned in Mu<u>s</u>annaf of Ibn Abī

---

[1] شرح الصدور، ص٩١.

[2] شرح الصدور، ص ٨٦. حصن حصين، ص٣٣.

Shaybah on the authority of ad-Dardā'. It is narrated in it (i.e. in ar-Risālah al-Qushayrīyyah) from some narrators that there was a shroud-thief. A woman passed away, so the people performed the salāh for her. The shroud-thief also attended the salāh so that he could learn where she is buried. At night fall, he went to her grave and dug it open. The woman said: "Glory to Allāh! A man who has been forgiven and yet he is stealing the shroud of a forgiven woman!?" The thief relates: I asked: "You may be forgiven but how can I be forgiven!?" She said: "Allāh taʿālā forgave me and all those who attended my salāh. And you too performed salāh over me." The thief left her and returned the soil to her grave. He then repented to Allāh taʿālā and remained firm on his repentance.

(وأخرج) ابن منده عن عاصم السقطي قال حفرنا قبرا ببلخ، فنفذ في قبر فنظرت فإذا شيخ في القبر متوجه إلى القبلة وعليه إزار أخضر، وأخضر ما حوله، وفي حجره مصحف وهو يقرأ.

Ibn Mandah narrates from ʿĀsim as-Saqatī who said: We dug a grave in Balkh. From within the grave there was an opening. When I looked in, I saw an old man facing towards the qiblah, wearing a green loin cloth and everything around him was green. There was a Qur'ān in his lap and he was reading it.

(وأخرج) ابن منده عن أبي النظر عن نيسابوي الحفار وكان صالحا ورعا، قال: حفرت قبرا فانتفح في القبر قبرا آخر، فنظرت فيه فإذا أنا بشاب حسن الوجه حسن الثياب طيب الريح جالسا مربعا وفي حجره كتاب مكتوب بخضرة أحسن ما رأيت من الخطوط، وهو يقرأ القرآن، فنظر الشاب إليّ فقال: أقامت القيامة؟ قلت: لا. فقال أعد المداة إلى موضعها، فأعدتها إلى موضعها.[١]

[1] شرح الصدور، ص٨٠.

Ibn Mandah narrates from Abū an-Na<u>z</u>r from a Naysābūrī grave digger who was a righteous and pious man. He relates: I dug a grave and another grave opened out before me from it. When I looked in, I saw a handsome young man wearing beautiful clothes, and having a wonderful fragrance. He was sitting cross legged with a book on his lap. It was written in the most beautiful green calligraphy which I ever set eyes on. He was reading the Qur'ān. The youngster looked at me and asked: "Has the Resurrection commenced?" I replied: "No." He said: "Replace the lintels in position." I put them back in place.

وروى الحافظ أبو العلاء الهمداني في النوم بعد موته وهو مدينة جدرانها وحيطانها كلها كتب، فسئل عن ذلك، فقال: سألت الله تعالى أن يشغلني بالعلم كما كنت أشتغل به، فأنا أشتغل بالعلم في قبري. (انتهى ما أورده)[١]

When Al-<u>H</u>āfi<u>z</u> Abū al-ʿAlā' al-Hamdānī passed away, someone saw him in a dream. He was in a city whose entire walls and structures were of books. He was asked about this, so he replied: "I asked Allāh taʿālā to keep me occupied with knowledge as I had been occupied with it [when I was alive]. I am now occupied with knowledge in my grave.

Allāh *taʿālā* has a special relationship with His special servants. These things are beyond normal human comprehension. Allāh *taʿālā* is most subtle in His ways.

No one could accept the fact that <u>H</u>a<u>d</u>rat had really passed away. But everyone had to eventually submit to divine decree.

> My pain is no less than the pain of <u>H</u>a<u>d</u>rat Yaʿqūb *ʿalayhis salām*. He lost a son while I lost a father.

---

[1] شرح الصدور، ص٧٩.

I express my sorrow and grief to Allāh *taʿālā* alone. Every person on earth has to taste death.

> Every single one who came into existence has to drink from the cup of "everyone on earth is bound to be destroyed".

However, the death of the *Ahlullāh* is as described by H̲āfiz̲ Shīrāzī *rah̲imahullāh*:

> What a joyous day that is when I am moving towards the deserted abode [the grave].
>
> I desire comfort for my life, and I am going towards the door of the beloved.
>
> I have taken a vow that if I ever experience grief on any day, I will go happily towards the in-laws while singing an ode.

H̲ad̲rat Saʿdī *rah̲imahullāh* says:

> Remember this fact: Everyone was happy and laughing on the day you were born, while you were crying. You must now live a life which, when you die, you leave happily while everyone is crying after you.

A scholar conveys the same theme in Arabic:

أنت الذي ولدتك أمك باكيا – والناس حولك يضحكون سرورا

فاحرص على عمل تكون إذا بكوا – تلق الإله مبشرا سرورا

When your mother gave birth to you, you were crying while people around you were laughing and happy. So you must be desirous of doing [good] deeds so that when they cry [over your death], you meet Allāh joyful and happy.

May Allāh *taʿālā* cause the effulgence of H̲ad̲rat to glitter and continue spreading. May the people of the world

benefit from it, and may we be inspired to follow in his footsteps with sincerity until our last breath.

May Allāh *taʿālā* shower you all with the bestowals and blessings of that place [Haramayn Sharīfayn] so that weak and [spiritually] empty people like us may be able to fill our own selves from you.

If you meet Maulānā ʿUbaydullāh Sāhib Balyāwī and Maulwī Amjadullāh Sāhib Gorukhpūrī, and you remember, then convey our *salām* to them and request them for *duʿā's* for us. Convey my *salām* to the rest of the family and friends.

Was salām
Iftikhār al-Haqq, *may Allāh pardon him.*
Jaʿfarā Bāzār, Gorukhpūr
1387 A.H.

I now conclude this biography with the following *duʿā'* [in the form of a poem]:

> Remove hypocrisy, pride, transgression and arrogance from our heart. Bestow us with love, loyalty, truthfulness, purity, sincerity and effulgence. [All this] through the pure Shaykh Wasīyyullāh.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ

Muhammad Qamaruz Zamān Allāhābādī

ADDENDUM

by Fadl Mahmūd Falāhī (Balsār, Gujarat)

The previous pages shed detailed light on the mutual bond, relationship and contact between Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *quddisa sirruhu* and his contemporary *'ulamā'*, *mashā'ikh*, elders and well-known personalities. From these writings and correspondences, we were able to gauge the extent of faith, confidence and love which they had for Hadrat Muslihul Ummat.

In the course collating and arranging this book, I had the opportunity of reading it several times. I perceived one serious defect: The mutual bond and relationship between Hadrat Hakīm al-Ummat *rahimahullāh* and Hadrat Muslihul Ummat was clearly displayed through the three letters which were quoted in that section. I felt that the bond which existed between Hadrat Muslihul Ummat and my mentor, Shaykh Tarīqat [Hadrat Maulānā Qamaruz Zamān Sāhib] *dāmat barakātuhum* ought to be included as well. When I expressed my wish and hope to my mentor and requested him, he refused it as he had several times before. I begged him saying: "Hadrat! If you permit and a small spark of this nature is included in the book, it will prove to be most beneficial for us – your associates. Hadrat eventually gave his permission after quite some hesitation and delay.

Hadrat wrote many letters to Hadrat Muslihul Ummat *rahimahullāh*; it is not possible to list all of them here. I am presenting just three letters from those valuable and rare pearls.

First letter of Hadrat

My mentor and leader, Hadrat Maulānā Sāhib, *may his blessings remain eternal.*

Condition: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

Reply: Wa ʿalaykumus salām wa rahmatullāhi wa barakātuh.

Condition: After offering *salām*, I am informing Hadrat Wālā that through Hadrat Wālā's blessings I find one new condition within myself, viz. consideration to follow the Sunnah is always with me.

Reply: May Allāh bless you.

Condition: If I happen to leave it out due to laziness and lethargy, I find it weighing heavily on me.

Reply: *Māshā Allāh.*

Condition: Make *duʿā'* Allāh *taʿālā* blesses me with progress day after day.

Reply: Āmīn.

Condition: And may Allāh *taʿālā* bless me with true love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*, his family, his children and his deputies so that I am successful in this world and in the Hereafter.

Reply: Āmīn.

Condition: I dream of you quite often at night. It proves to be a way of chastisement and rebuke for me in matters related to rectification of character and the *nafs* (self).

Reply: This is known as internal togetherness.

Condition: On one occasion I dreamt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Hadrat ʿUmar *radiyallāhu ʿanhu*. You were conducting a lesson to us when you suddenly said: "Tonight is such and such night. If a person sacrifices his children for Allāh's sake, they will receive the rank of martyrdom." You then

turned towards me and my brother and said: "I am sacrificing you two for Allāh's sake."

Reply: This is a glad tiding from Allāh *taʿālā* of acquiring the greatest good fortune – *inshā Allāh.*

Condition: We were most happy, and while we were reading the *kalimah shahādat* we were sacrificed. I then saw ourselves sleeping in two rooms of Paradise. The door was suddenly opened and we woke up immediately. Someone shouted out saying: "These are the rooms of the martyrs. They will not be taken to account."

Reply: Indeed.

Condition: I then see Rasūlullāh *sallallāhu ʿalayhi wa sallam* hastening with some people behind him. They were most probably Sahābah. Someone pointed to one of them and said: "This is Hadrat ʿUmar *radiyallāhu ʿanhu.*" I saw you among them as well. I came and met you very happily, and expressed my thanks and gratitude to you for having sacrificed us. Had you not done this, we would not have received this high rank. There was a very beautiful and illuminated tree at the door of the room. Its light was pervading the entire room. Hadrat! Even after I woke up [from this dream], I experienced a unique joy, and I can picture the dream all the time.

Note: When Hadrat [Maulānā Qamaruz Zamān Sāhib] wrote this blessed letter to Hadrat Muslihul Ummat, he wrote a reply to it and asked Hadrat to re-write it and send it back. Hadrat re-wrote it and presented it to Hadrat Muslihul Ummat who provided two interpretations for this dream. These are quoted here. [Fadl Mahmūd]

First interpretation

Seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* in one's dream is proof of good fortune and a good death. *Al-*

hamdulillāh I am happy to note that you saw me among them as well.

Second interpretation

It is a very blessed dream. The sacrifice [which you saw in your dream] is actually sacrifice of the *nafs* (self) which the Sufis refer to as *fanā-e-nafs*. Glad tidings that both of you will be conferred with this treasure. This is certainly not difficult for Allāh *taʿālā*. Seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* ensures the impossibility of any corrupt thoughts.

Second letter of Hadrat

To my chief, mentor and leader Hadrat Maulānā Sāhib, *may his blessings remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

Condition: I hereby inform Hadrat that my respected Bhāi Sāhib reached safely this morning.

Reply: *Al-hamdulillāh.*

Condition: I was very happy to learn that Hadrat Wālā and all our associates are well.

Reply: *Al-hamdulillāh.*

Condition: I make *duʿā'* to Allāh *taʿālā* to bless me with continuous companionship.

Reply: Āmīn.

Condition: Maulwī Riyāsat ʿAlī Sāhib whose letter I am including, came here looking for Hadrat Wālā. I made him stay over. He knows Hadrat Wālā quite well and says that he was your student.

Reply: He may be my student.

Condition: He brought a youngster for the sake of obtaining his admission somewhere. But on seeing our system and methodology here, he decided to admit him. He wrote the included letter seeking Hadrat Wālā's permission. He will personally pay for the youngster's expenses. I made arrangements for his accommodation and meals.

Reply: You did well.

Condition: Maulwī ʿAmmār al-Hasan Sāhib commenced *Mishkāt Sharīf* and *Jalālayn Sharīf* and came from Hadrat Wālā. He is insisting I also take the responsibility of teaching some book.

Reply: Take it. You should personally teach *Jalālayn*. If you have the time, you may teach *Mishkāt* as well.

Condition: I do not have the courage and nerve because until now, whatever books I commenced, I did solely after obtaining Hadrat Wālā's permission and *duʿā'*. Apart from this, I certainly do not consider myself to be eligible. I used to get the courage from Hadrat Wālā's encouragement. I will do whatever Hadrat Wālā feels appropriate. Please let me know so that I may be at peace. We cannot make our own decisions in this regard. I have the books of *tafsīr* and Hadīth, but not the courage to commence. I need Hadrat Wālā's guidance. Whatever Hadrat Wālā decides, I will muster the courage for it. And Hadrat Wālā must make *duʿā'*.

Reply: I am making *duʿā'*.

Condition: Make *duʿā'* that Allāh *taʿālā* inspires us to do work according to His will.

Reply: Āmīn.

Condition: Maulwī Riyāsat ʿAlī Sāhib took all of Hadrat Wālā's books. He was saying that he came across a booklet of Hadrat Maulānā in Agra and one of the things

which Hadrat wrote was: "The methodology of working is to make the Qur'ān the basis. Work should be done in the light of the Qur'ān. It must be explained through Ahādīth, and this must be followed by opinions and statements [of scholars]." He said that this was a unique statement which he did not hear from anyone else and that this is really the way to proceed.

Reply: Undoubtedly.

Condition: He asked me to give all Hadrat Wālā's books and he will publish them. He is presently gone to Delhi for a religious gathering.

Reply: Very good.

Condition: Hadrat Wālā! *Al-hamdulillāh* we are all well.

Reply: *Al-hamdulillāh.*

Condition: I will go to Hakīm Sāhib and convey *salām* to him. I will then inform Hadrat of whatever transpires.

Reply: Very well.

Condition: I request your *duʿā's.* Hadrat Wālā! Saʿīd Sāhib is in a hurry, so this note is a bit disjointed. Please forgive me.

Reply: You are forgiven.

Was salām
Qamaruz Zamān

Third letter of Hadrat

To my leader, mentor and teacher Hadrat Maulānā Sāhib, *may his blessings and bestowals remain eternal*

Condition: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Condition: I hereby inform Hadrat Wālā that through Hadrat Wālā's special focus and *duʿā'*, I am able to engage in *tasbīh*, recitation of the Qur'ān and so on.

Reply: *Al-hamdulillāh.*

Condition: As long as I do not carry out these acts, I feel a constant demand from my heart.

Reply: *Al-hamdulillāh.*

Condition: And I feel some sort of weakness and emptiness.

Reply: Congratulations.

Condition: I feel as if this is the real nourishment for the heart.

Reply: Undoubtedly.

Condition: *Al-hamdulillāh* based on the condition which I am experiencing, I am beginning to understand the verse: "Listen! In the remembrance of Allāh lies the tranquillity of the hearts."

Reply: Very good.

Condition: As long as I remain seated in Hadrat Wālā's blessed company, watch Hadrat Wālā and listen to the words of Allāh *taʿālā*, my eyes, ears and mind experience peace and joy.

Reply: *Al-hamdulillāh.*

Condition: And even more than that, my heart experiences joy and spiritual ecstasy.

Reply: *Al-hamdulillāh.*

Condition: Everything which Hadrat Wālā says is filled with wisdom.

Reply: It is the very same thing.

Condition: And I am overjoyed when I ponder and begin to understand certain things.

Reply: *Al-hamdulillāh.*

Condition: May Allāh *ta'ālā* bless me with complete understanding.

Reply: Āmīn.

Condition: May Allāh *ta'ālā* confer me with complete and genuine love, and firm affinity.

Reply: Āmīn.

Condition: Then I will be successful.

Reply: Āmīn.

Condition: I request this from Hadrat Wālā as well.

Reply: I am making *du'ā'*.

Condition: Hadrat Wāla had said one day that Hadrat Maulānā [Thānwī] *rahimahullāh* used to say…

Reply: Yes he used to say.

Condition: That as long as one's hair is black, his heart must remain white.

Reply: The whiteness refers to īmān, and īmān is light (*nūr*). Therefore a believer's heart must be white even in this condition [when he is young].

Condition: And when one's hair becomes white, his heart must definitely be white.

Reply: Indeed. So that the internal and external selves may be the same.

Condition: Hadrat Wālā! This had a big impact on me. Although my hair is not black as yet, my clothes are white and appear to be like pure people. If my internal self is not like that [my external self], then destruction to such display and hypocrisy.

Reply: Without doubt.

Condition: I make this *duʿā’* constantly: “O Allāh! Make my inner self better than my outer self, and make my outer self righteous.”

Reply: Āmīn.

Condition: Hadrat Wālā! It is the beginning of the year, and I am more concerned about sincerity than actual teaching.

Reply: *Al-hamdulillāh.*

Condition: May Allāh *taʿālā* enable me to study and understand *Dīn* correctly, and to take effect from it.

Reply: Āmīn.

Condition: And may He make it a means for good deeds and His pleasure.

Reply: Āmīn.

Condition: Hadrat Wālā! I saw a dream in which Hadrat Maulānā Thānwī *rahimahullāh* was in my room. Hadrat Wālā and many other personalities were also present, and they were all having a meal. We were with you all at the *dastarkhwān* (table mat). It seemed as though I was appointed to serve Hadrat Maulānā [Thānwī] *rahimahullāh*. He got up after eating, he had a turban on his head, his hair and beard were black, *māshā Allāh* he had a good built, and he was a bit tall. I placed his shoes before him despite thinking to myself that he has a special attendant to do this for him. He proceeded to Hadrat Wālā’s house. I went into the house to make arrangements for the women – informing them that Hadrat Maulānā [Thānwī] will be conducting an assembly today. I was busy doing all these things when I woke up. I was very pleased and so was everyone else.

Reply: These are the results of Hadrat's [Thānwī's] bestowals and blessings. Anyway, the dream is a glad tiding for us all.

Condition: I request Hadrat Wālā for *duʿā's*.

Reply: I am making *duʿā'* for you.

Condition: That Allāh *taʿālā* showers His grace and kindness on this worthless person, and included me among His special servants.

Reply: Āmīn.

Condition: I have many hopes at the threshold of Hadrat Wālā.

Reply: Undoubtedly.

Was salām
Qamaruz Zamān.

The final letter to Hadrat Muslihul Ummat

To our mentor and leader Hadrat Maulānā Sāhib, *may his blessings and bestowals remain eternal.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

Maulwī ʿAbd al-Majīd Sāhib and Dr. Salāh ad-Dīn Sāhib returned having acquired success and delight from visiting Hadrat Wālā. When we saw them, our own eyes felt delighted and our hearts experienced comfort and joy.

We learnt about Hadrat Wālā's wellbeing and felt satisfied. We also received other good news which made us happy. I am totally pleased with the matter regarding which I received a letter from Hadrat Wālā and which Dr. Sāhib and others mentioned. I am unqualified and not good for anything, but the fact that Hadrat Wālā thought of me is in itself to my good fortune. I hope that – *inshā Allāh* – Hadrat Wālā will remember me in that blessed land and those blessed places [of Makkah

Mukarramah and Madīnah Munawwarah]. Just thinking of me will be a key to the success for a slave like me. It is probably for such an occasion that the following is said:

> Making mention of me in such an assembly is better than my own self.

I plead to Hadrat Wālā to certainly bless this insignificant slave and useless attendant with Hadrat Wālā's attention and *duʿā's*. And to make room for me in your heart which is extremely wide and pure, and thereby enable me to enjoy the honour of this world and the next.

Hadrat Wālā! The children are really affected and very sad, but I explained to them and made them come to terms [with your departure]. Make *duʿā'* Allāh *taʿālā* blesses us with peace of mind and tranquillity, keeps us under His protection, and causes us to be pleased with any situation. O Allāh! Be pleased with us and make us pleased [with Your decisions].

I hereby inform Hadrat Wālā that I received 350 rupees from Dr. Sāhib. Hadrat Wālā! I am coughing a lot. This has continued since many days. I also have a cold. I request your *duʿā's* for Allāh *taʿālā* to cure me, and to give me real comfort and tranquillity from meeting Hadrat Wālā. If not, my condition is:

> I hear the narratives of the garden in this cage. It is as though I never saw the garden with my own eyes.

Was salām
Qamaruz Zamān, *may Allāh pardon him.*
2 Rajab 1387 A.H.

Hadrat Muslihul Ummat's reply

My dear brother. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

I had already completed my obligation; I was not ready for such a lengthy journey. But the people here insisted, and the people in Jeddah and Makkah Mukarramah also invited me. This is why I am, so to speak, compelled to undertake this journey. I had actually thought that I will continue with the work here.

Maulwī ʿAbd al-Halīm Sāhib is going; he will speak in detail with you. If you people will come and meet me before I embark on my journey,[1] then only four months will pass in-between. I stayed longer than this on several occasions in Mumbai, and then went to Allāhābād. Make *duʿā'* my health remains good and the journey is completed safely. I am feeling well at present. My *duʿā's* for the children.

---

[1] Subsequently, I went to Mumbai with my sons Maqbūl Ahmad, Saʿīd Ahmad, ʿAzīz Ahmad and Mahbūb Ahmad. Hadrat Wālā was staying over at Sulaymān Kathree Building, Agra Road, Kurlā. After remaining with him for a few days, I requested his permission to return to Allāhābād. He paused for a few minutes and said: "Stay over. You can bid me farewell and then return [to Allāhābād]." We all boarded the ship and went to Hadrat's special cabin. We were quite emotional and tears were flowing from our eyes. Hadrat Wālā was also quite affected by our separation and said: "Do not worry, I will summon you quickly. Take care of the children." Anyway, we got off the ship sadly, stood on the edge of the sea and continued looking at Hadrat Wālā. We experienced a strange condition when he raised his hands for *duʿā'*. Everyone was overcome by crying. Within two or three days, Hadrat Wālā departed from this world while he was on the ship. To Allāh we belong and to Him is our return. (Muhammad Qamaruz Zamān)

Was salām
Wasīyyullāh, *may Allāh pardon him.*
Rajab 1387 A.H.

Al-hamdulillāh from the above letters of my mentor [Maulānā Muhammad Qamaruz Zamān] *dāmat barakātuhum*, the reader must have gauged Hadrat Muslihul Ummat's system of instruction and spiritual training, and also his affection and love.

While my mentor [Maulānā Muhammad Qamaruz Zamān] *dāmat barakātuhum* wrote many letters to Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *quddisa sirruhu*, he also wrote many letters to the elders and famous personalities of his time. If Hadrat Wālā permits us to publish them, deprived souls like us will have much to learn, and gauge many facts from them. They will prove to be solutions for the points which cause confusion to those who are treading the path.

I now end this addendum with the *du'ā'* which was taught by Hadrat Muslihul Ummat *quddisa sirruhu.* It is one of the special *du'ā's* which he had taught to Hadrat Wālā.

اَللّٰهُمَّ اَعْطِنِيْ رَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allāh! Bestow me with mercy with which I could acquire the honour of Your respect in this world and in the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، بِحُرْمَةِ النَّبِيِّ الْكَرِيْمِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ.

Fadl Mahmūd, *may Allāh forgive him.*
2 Rajab al-Murajjab 1427 A.H.

❁❁❁

English translation completed on 11th Jumādā al-Ūlā 1434 A.H./23 March 2013.

May Allāh *taʿālā* accept this service and make it a means for my salvation in this world and in the Hereafter.

I request the reader to inform me of any mistakes, typographical errors, etc. in this translation. Constructive criticism and suggestions on how to improve this work are most welcome. I can be contacted via e-mail: maulanamahomedy@gmail.com

Mahomed Mahomedy
Durban, South Africa.